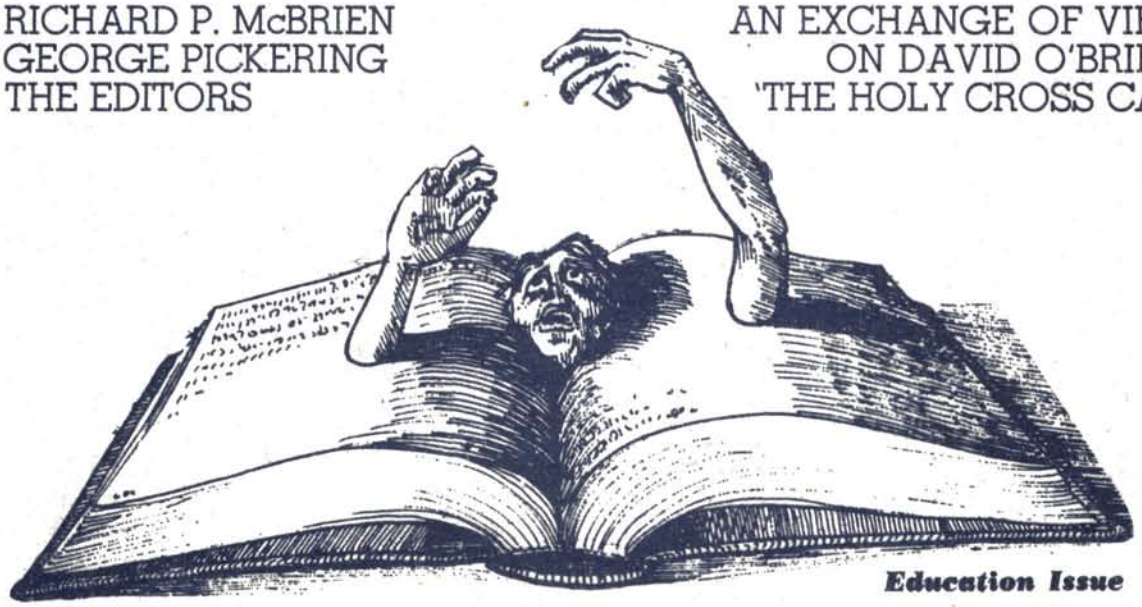
Vol. CIV No. 2 January 21, 1977 75 cents

commonweal

IS A CATHOLIC UNIVERSITY STILL POSSIBLE?

RICHARD P. McBRIEN
GEORGE PICKERING
THE EDITORS

AN EXCHANGE OF VIEWS
ON DAVID O'BRIEN'S
'THE HOLY CROSS CASE'



Education Issue

FRANK GETLEIN THE GRAVES OF ACADEME
ABIGAIL McCARTHY A NEW 'PERIL'
ROBERT R. HOLTON RECONCILIATION IN MEMPHIS
COLIN L. WESTERBECK, JR THE LOST TYCOON

CHARLES DAVIS THE EXAM
ED McCONVILLE THE CLASS
MICHAEL HARRINGTON I...
WILLIAM J. LANOUETTE ENERGY AND THE ATOM

AG-24003 12-75 12-76 12-77
St. Charles Sem. Libr.
Carthagena Sta.
Celina, Oh. 45822

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NEWS & VIEWS

Three-'R's Department

There it was in *The New Yorker* on the eve almost of Catholic Schools Week—a "newsbreak" from the *St. Louis Review*, newspaper of the Archdiocese of St. Louis, reading as follows:

When a child enters school we don't bring the child "up to the level" of the mathematician and start him or her out in a course of introduction to differential calculus. No, we start with one apple plus two apples equal four apples.

The New Yorker's wry comment:

From there it's an easy jump to solid geometry.

Men in Prison

The Alderson Hospitality House planned about the federal reformatory for women in Alderson, West Virginia [News & Views, 11/19/76], is not unique. A Catholic Worker House of Hospitality also exists in Sacramento, California, on behalf of the 1,800 inmates of Folsom Prison, and a network of such houses is envisioned one day by those engaged in the apostolate.

The Sacramento house is headed by Dan and Chris Delany. It is new, and right now its principal facility is a 1969 VW van, which it uses to convey families and other visitors who arrive in Sacramento from long distances on the 50-mile round-trip out to Folsom Prison.

Folsom is the same prison of the Johnny Cash song. Of the 14 prisons in California, only it carries the gruesome description of "maximum security" prison.

Their VW van now making daily trips to Folsom, the next immediate goal of the Delanys is a place to house prison visitors, without charge. "Most of the inmates' families live 400 miles away in Southern California," they say, "and most are poor."

According to the Delanys' figures, about 75 percent of the 1,800 inmates at Folsom receive few or no visitors, among other reasons because of the cost of travel and staying overnight. "The motels in the vicinity are not cheap," they note. Their house of hospitality could correct the problem for many over a year's time.

The Delanys came to Sacramento with their two children via Los Angeles, when in 1970 they helped start a house of hospitality and hospitality kitchen on skid row. Today 500 hot meals are being served daily from that kitchen, and there are other services including lodging and medical clinic for the indigent.

Dan and Chris Delany are at the House of Hospitality, 243 Bay Drive, Sacramento, Calif., 95815.

Thuc's Legacy

Last September, the Vatican lifted its excommunication of Pierre Martin Ngo Dinh Thuc, former Archbishop of Saigon and exiled brother of assassinated President Ngo Din Diem of South Vietnam. The Vatican announced that Thuc had expressed "repentance" for his unauthorized consecration of a bishop and four priests in Spain [News & Views, 2/27/76].

At the same time, the Vatican declared that the consecration and ordinations by Thuc were null and void. In effect, the Vatican decree meant that the men involved are still lay persons.

The "bishop," a 30-year-old former accountant, isn't going along. Clemente Dominguez recently consecrated three bishops of his own and ordained seven as priests at his headquarters in El Palmar de Troya, near Seville. One of the new bishops is a 16-year-old Irish boy, John Leo McGrath.

Meanwhile, Dominguez, who claims numerous visions from Christ, Mary and various saints, proceeds about the task of opposing modernism in the church. His objective, says an aide, is to preserve Roman Catholicism, while the official church is being destroyed "by Communists and masons." His instructions come via his "visions."

Margulies Rothco

Carter as Rickover

A letter-writer to the *New York Times* (Jerry Borenstein) offers a demurrer on Jimmy Carter's style in interviewing and selecting his Cabinet—and Vice President, too, for the matter:

"[It] is a duplicate of Admiral Rickover's method of screening all officers going into the nuclear submarine program. Jimmy Carter himself was so chosen. And the President-elect writes glowingly of Admiral Rickover, almost as a father-image.

"The nuclear submarine program in the Navy is tough, uncompromising, and undemocratic. Is it possible to run an administration that way? Much will depend on Carter's flexibility and his ability to compromise.

"Finally, in reviewing those selected for the Cabinet, one might ask, as Rickover did Carter, 'why not the best?' "

Odds and Ends

—The football season mercifully came to a close, but not before Word Books got out a volume entitled—hold your helmet—*Twelfth Man in the Huddle*.

—Latin a dead language? *Nunquam*! A new "Latinity" foundation has been established at the Vatican with hopes of creating a "second spring" for the language. The foundation will promote the study of Latin and encourage its use in correspondence and the publication of books. Initially the concentration will be on Catholic universities and seminaries, but it is to be hoped that the foundation will one day get around to *More* magazine and the "Hellbox" writer who, in reviewing the *Saturday Review*-John Hersey imbroglio, wrote that Hersey "was one mad literati." He should be Hersey-barred. *Ouch*.

JOHN DEEDY

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CORRESPONDENCE

Political Ills

Detroit, Mich.

To the Editors: Three cheers for Carey McWilliams's exposition [Dec. 3] of our continuing political crisis! Even Eugene McCarthy couldn't have said it better.

The ills of our political system, specifically, domination by the two major parties, was exactly what McCarthy's independent presidential campaign was all about. It is too bad that Mr. McWilliams didn't give him the credit he rightly deserves.

JOHN J. JACHMAN

'Outrageous!'

Pittsford, N.Y.

To the Editors: The "aborted liturgy" in Nazareth, Ky. [News & Views, Sept. 10] is an event symptomatic of a sick Church. The women who attempted to preside at a Mass don't seem to appreciate the sacredness of the total Mass rite. Also, it would seem that they think there is something magical about the words of consecration. How else could one explain "aborting" the service just before those words were to be uttered?

In my opinion, their tampering with the Mass was wrong and outrageous. They have no right to exercise the priestly eucharistic ministry and they have no right to play games with a sacred ritual. It is the height of arrogance to presume to take the symbols of the priestly office and use them to serve as the instruments of some private grievance.

This violence to the integrity of the Mass distorts the signs that are communicated by it. One of the signs is unity; but this usurpation undermines unity.

I see no good coming from this sort of "fun and games"—except, perhaps, we can now see that some presumably mature and responsible people can do some outrageous deeds!

I pray that these people will recognize their error and ask for the Church's

(Continued on page 62)

NEWS & VIEWS: 34 **CORRESPONDENCE:** 35
EDITORIAL: 35
WASHINGTON REPORT: The Graves of Academe: *Frank Getlein* 36
RECONCILIATION IN MEMPHIS: *Robert R. Holton* 38
A NEW 'PERIL' *Abigail McCarthy* 40
THE CASE FOR CATHOLIC EDUCATION: *Richard P. McBrien* 41
'THE HOLY CROSS CASE': An Exchange of Views 45
MEANWHILE, BACK IN DETROIT: *George Pickering* 49
VERSE: *Cyril Cusack* 39
THE SCREEN: *Colin L. Westerbeck, Jr.* 51
THE EXAMINED LIFE OF BISHOP PIKE: *Charles Davis* 53
THE CLASS OF '65: *Ed McConville* 54
BOOKS: *Michael Harrington, William J. Lanouette*
ILLUSTRATIONS: *Front cover and page 41: Daily Blotter/LNS*

JAMES O'GARA: *Editor* JOHN DEEDY: *Managing Editor*
RAYMOND A. SCHROTH: *Associate Editor* ANNE M. ROBERTSON: *Editorial Assistant*
COLIN L. WESTERBECK, JR.: *Movies* JOHN FANDEL: *Poetry*
FRANK GETLEIN: *Washington*
BRIAN WICKER: *Great Britain* ALAIN WOODROW: *Paris*
HENRY TEN KORTENAAR: *Rome* JOHN COONEY: *Dublin*
EDWARD S. SKILLIN: *Publisher* JOHN BRUBAKER: *Advertising Manager*
Staff: LINDA F. KAYLER, PAMELA J. FITZGERALD, HARRIETTE BALSKY

COMMONWEAL

A review of Public Affairs, Literature and the Arts. Second class postage paid at New York, N.Y. Printed in the USA and published bi-weekly by Commonweal Publishing Co., 232 Madison Ave., New York, N.Y. 10016; telephone: (212) MU 3-2042. *Copyright © 1977 Commonweal Publishing Co., Inc.* *—US and Canada: $17 a year. Foreign $19. Single copies 75c.*

Commonweal is indexed in Reader's Guide to Periodical Literature, Catholic Periodical Index, and Book Review Digest. Microfilms from Vol. 1, 1924, to date available through University Microfilms; 300 N. Zeeb Road, Ann Arbor, Mich.; 48106. National Serials Data Program No.: ISSN 0010-3330.

A CATHOLIC UNIVERSITY?

The Catholic university. A concept several writers have suggested is a "contradiction in terms," as if commitment to the Catholic religion and the free search for truth could not exist in the same institution. A concept that still has not been adequately defined. Nor are there very many universities where, by general agreement, the thirst for knowledge, hunger for justice and dedication to the Gospels thrive side by side. But we should not be too discouraged. The idea is still a good one, as good as the two terms that make it up the quest for God and the struggle for human understanding; and we should not be surprised if each generation's attempt to combine its religious belief and intellectual life fails as often as any other attempt to live as a Christian in a civilization filled with conflicting values.

A lot of the reasons for having a Catholic university still apply. It can witness to the fact that faith and reason complement rather than cancel out each other. If God does reveal himself in history and in the creative activity of his creatures, the more students and their teachers plunge into the mysteries of science, literature and the arts, in the context of faith, the closer they come to understanding both nature and the life of God himself.

Yet Catholic universities are in trouble today in part because they have sometimes articulated the highest ideals, raised the highest expectations, but lost sight of crucial aspects of their mission, and left many graduates disillusioned and bitter. At one time, until vigorous leadership brought them up to par, the religious character of these schools cloaked academic mediocrity. The last decade has brought special problems. The cultural revolution of the 1960s, the change in intellectual climate ushered in by Vatican II which brought the values of the secular and religious worlds closer together, the defection from the faith due in part to a loss of confidence in the Church's

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

leadership—plus economic problems aggravated by inflation, the unbridled expansion of competing public higher education, and a decline in the college-age population—have raised new questions about what makes a university specifically Catholic in a way that a secular campus with a Newman Club is not.

The outward strength of formal Catholicism on the campuses has been weakened in several ways. Some religious orders have had to make their schools legally nonsectarian in order to qualify for state funds and have lost much of their administrative control. They can no longer freely hire and grant tenure to their priest and nun colleagues without the cooperation of the faculty at large, only some of whom may share the traditional values of the school. Nor is there any assurance that common educational values are shared within the religious community itself.

Some symbolic changes, while emotionally disturbing, have been minor: crucifixes have come off the walls; no more prayers are said before class; the annual mass of the Holy Spirit is celebrated to a very thin group of faculty and students.

Other changes were more damaging: in some places the curriculum lost its substance and direction; there was either a loss of vision or a failure of nerve in which the institutions, perhaps lacking a clear understanding of their own mission, watered down their programs to the point where too much of the basic Christian intellectual tradition was lost. But in some ways this loss of political power has been healthy. It has challenged the academic religious leaders to examine themselves, to return to their roots, and rediscover the values they have to offer students. It has properly increased the influence of lay faculty and administrators who are assuming more and more of the presidencies of schools once "owned" by religious orders.

One way to reestablish a Christian intellectual tradition is through a strong liberal arts curriculum, reinforced by science and the creative arts, built around both the religious and secular classics, modeled perhaps on the Great Books program and deeply concerned with social justice. There is something wrong if the student can graduate without having read the Gospels, St. Augustine, Dante, Bernanos, the social encyclicals, Teilhard de Chardin, Barbara Ward and Dorothy Day—as well as Marx, Tolstoy and Thoreau—but has theology credit for Science Fiction 202 and Magic 101 on his transcript.

But ultimately, once academic excellence is assured, one way always open to make universities more distinctively Catholic is for both the religious and lay faculty to witness the Gospel. The future shape of the campus Christian community may be very different, but for now religious communities who still live there (Benedictines, Jesuits, Religious of the Sacred Heart, etc.) should see their vows as educative—counter-cultural signs undermining the materialism, greed, status-climbing, competitiveness and power lust that characterizes so much of American culture. Mere classroom presence is not enough. Teachers should be seen in their personal and social lives as happy, creative and fulfilled men and women. Nor is mere liturgical presence: even Pharisees could pray in public. Nor can they rely on external formalities—religious dress and cloister—to communicate to a new generation of students that quality by which Jesus said his followers were to be recognized—their love for one another. This of course is asking a lot. But no more than the Gospels ask or the words Catholic and university claim.

WASHINGTON REPORT

THE GRAVES OF ACADEME

The old administration winds slowly down into well-deserved oblivion. There was something sadly appropriate about what must be one of our final images of President Ford: out in Vail, wearing the funny clothes, invoking the snow gods to be kind to vacationists and invoking them unsuccessfully. On the one hand, he seemed, as ever, infinitely more at home, more rightly placed, as a middle-aged American enjoying the sport of his choice than as a statesman grappling with the problems, foreign and domestic, his caretaker administration inherited; on the other, even on those slopes, he was powerless to do anything at all about the conditions that prevailed at Vail.

The central mystery of Ford's administration was also inherited; it was a minor mystery in Nixon's, easily outclassed by more towering ones; but it remained alive through the Vail interregnum and still manifests itself in the speculation and reflection of press and politicians. This is the adulation of Henry Kissinger. People are still writing and speaking about his peculiar genius in foreign policy. That genius so moved one normally rational senior Democrat that he seriously and publicly proposed that the President-elect insure domestic tranquillity by announcing he would retain Kissinger in office, rather as, in the old days, new presidents made it their first business to re-appoint J. Edgar Hoover and Allen Dulles, with the results we have only begun to learn.

In eight years of effectively directing the foreign affairs

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of this nation, Henry Kissinger accomplished exactly one thing that unequivocally ranks as a major achievement: he persuaded Richard Nixon to repudiate the entire public career of Richard Nixon and to betray, finally, the solid core of Nixon's constituency, if so strange an American politician can be considered to have had a constituency in the ordinary sense. Insofar as Nixon did have a constituency, it was, of course, among the hard-headed, rock-bottom, do-or-die anti-Communists. From his first scurrilous campaigns for the House and the Senate, Nixon spoke to those people and he spoke their language: Communism was absolute evil, not to be trusted, not to be temporized with, not to be given an inch lest it take the world, hardly to be spoken civilly to, since the only language it understood was force. Nixon began his career by playing shamelessly—and probably cynically—to that simple-minded audience and made himself its leader in the Hiss-Chambers case. He capped his career by betraying that audience in going to China. He did so, as far as we can tell, at the behest of Kissinger and that successful persuasion remains Kissinger's outstanding achievement in the field.

The rest of his record suggests that the proper question to be asked as his career in statecraft ends and that in literary bargaining begins, is not the common one, Why was he so brilliant? but rather, Why was he so bloodthirsty?

In Vietnam, Kissinger killed and maimed a quite extraordinary number of American young men, still unknown numbers of Vietnamese men, women and children of all ages, all to a purpose very hard to discern beyond an appalling personal pride and an anything but subtle view of foreign relations as bombs.

Kissinger did not, of course, "begin" Vietnam. The French began the Indochina war in the last century by invading, then occupying, the three countries administered as French Indochina. It took the Indochinese a long time to fight back effectively, but eventually they did and at the moment of final French failure, Dienbienphu, the Americans took up the lost cause, the keeping of Indochina out of the hands of the Indochinese. But in six years, Kissinger did absolutely nothing to bring the war to an end, went through meaningless maneuvers in armistice negotiations, meanwhile steadily increasing the military commitment in one way or another, including the incredible invasion of Cambodia, was finally hauled out of the war by a United States Congress which was a long time losing patience but did eventually turn off the military credit. Even after that, and after the change of his employers, Kissinger directed the preposterous affair of the Mayaguez "rescue," about as well-considered tactically and strategically as the earlier "rescue" raid on a prison camp that turned out to be empty.

It is not an uninteresting record, but it is certainly not a record to cause the reader of it to gasp in amazement at the brilliance of the man running it up. The more so in the light of immediately subsequent events: Kissinger was no sooner out of Indochina as a failed militarist than he turned his attention, at long last, to Africa, once more doing so with military and paramilitary methods, once more restrained by Congress, once more announcing petulantly that he could hardly be expected to preside over the destiny of a great nation if he were not allowed to bomb a few blacks.

What the reader of the record does gasp at is the unchanging, perhaps growing, taste for blood and lots of it. Kissinger, an academic of academics, was preceded in influence by two other academics who showed the same taste: Walt Rostow and Dean Rusk. On the record of what they did, not necessarily on what they said, all three believed deeply in the efficacy of bombing and all other forms of military force, despite the fact that all three constructed the most elaborate failure of American foreign policy in the history of the Republic and did so largely out of their shared belief, almost mystical when you rehearse it, in bombs.

To anyone who has ever observed, not to say taken part in, faculty politics in a reasonably complex university, it is not at all unreasonable to speculate on some connection between the academic background of those advisors and formulators and the highly sanguinary nature of the advice and formulations they offered. The trouble with faculty politics, in such a speculative fancy, is that it never holds still, no true equilibrium ever is established for very long. Someone is always hoving into the picture, or departing therefrom, to upset the balances. With a background in such a finally uncontrollable situation, an academic might be expected to breathe a great sigh of relief when at last endowed with all the resources of the mightiest arms establishment in the history of the world. Here, surely, is the surety so inevitably lacking in those tentative rapprochements before the fire at the Faculty Club. At least when you bomb people, they stay bombed. Like Macbeth before them, the academics all learned eventually that as a matter of fact sometimes when you kill people, they don't stay dead at all, but revive to fight another day. That happened in Vietnam perhaps more often than ever before because of the Body Count system of killing people.

In addition to his general academic background leading Kissinger to extreme bloody-mindedness once he had the chance, he also had this identity problem: he thought he was Metternich imposing order upon Europe after the Napoleonic-Hitlerian upheaval. He wasn't Metternich and the troubles with thinking he was were two. First, the moment for a possible genuine Congress of Vienna had longed passed before Kissinger got into the action; second, it had long passed even before it passed, if you follow. Not only was Kissinger himself 20 years late, the settlement he was 20 years late for was itself a good hundred years late. Things weren't going to work that way anymore and of course they have not.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Like Kissinger himself, Metternich was widely and incomprehensibly regarded as a great bringer of peace to a warring world. The Austrian statesman brought peace to Europe at the expense of an unceasing war against subject nations from the Baltic to the Black Sea and he maintained peace of a sort at home by an elaborate system of domestic intrigue and espionage. The two together are summed up today as bugging and bombing, the main fields in which the departing Secretary excelled.

FRANK GETLEIN

● ● ● ● ● ● ● ● ● ● ● ● ● ● ●

AN UNUSUAL DIOCESE

RECONCILIATION IN MEMPHIS

On a bitter cold day in early January six years ago, a cluster of church and community leaders milled impatiently around one of the debarking areas of the airport in Memphis awaiting the arrival from Norfolk, Virginia, of the man who in a few days would be ordained as the first bishop of the Diocese of Memphis—Monsignor Carroll Thomas Dozier. After a two-and-a-half-hour storm delay, the commercial jet carrying Monsignor Dozier touched down at Memphis and within minutes he was wading into the midst of his welcoming party, apologizing profusely for inconveniencing his welcomers and good-naturedly blaming the Wright Brothers for the whole mess.

"You might say the bishop almost didn't get to the church on time," quipped one of the members of the group that met the incoming plane back in 1971. "But he hasn't been late since when it comes to getting things done. In fact, he's usually early." That remark was made several months before Bishop Dozier launched a diocesan reconciliation crusade last July that eventually attracted widespread national and considerable international attention for its unique use of general absolution as the keystone of an effort to woo inactive Catholics of the area back into the full sacramental life of the church.

The day after the first reconciliation liturgy that attracted more than 11,500 to a civic sports and entertainment area in Memphis last Dec. 5, the bishop's critics and supporters were doing battle. He was praised as lavishly by some as he was condemned severely by others for his use of general absolution. The bishop maintained he used the sacrament in an effort to reach out and touch inactive Catholics in his diocese. His critics contended he had no canonical right to do what he had done. The debate escalated to the point where Archbishop Joseph Bernardin felt obliged to speak out in a statement on behalf of the nation's hierarchy. Although he did not dispute the bishop's decision to grant general absolution in the manner he did, the archbishop indicated that he would go the route of individual confessions.

The news media zeroed in on only one aspect of the general absolution—that it was given to divorced and remarried Catholics as a sort of "free ticket" to reenter the full sacramental life of their church without confessing their sins to a priest and then setting their marriage situations in line with canon law. Actually, all those who received the absolution and took communion were reminded in the printed program passed out at the liturgy that they were expected to "visit your counselor/confessor within a year as a result of general absolution."

Later, explaining his thinking on the overall crusade, Bishop Dozier said: "For years I had been hearing about those who 'no longer walk with us.' Well, I began to think that it was time something be done about those people—not just talk." Last spring, the revised English version of the sacrament of confession—reconciliation—was issued and an idea was born. "I saw in that revised rite and the doors it opened for the use of general absolution a beautiful way for the church to reach out and invite these inactive Catholics back," the bishop said. He announced his plans and there followed a six-month program of prayer, instruction from the pulpit, in the diocesan newspaper and in seminars before the Day of Reconciliation liturgies were celebrated.

After the two liturgies—the second being in Jackson, Tenn.—the bishop said he was "overwhelmed" by not only the turnout but by the change in attitude for good noticed among the people during the weeks leading up to the liturgies. Two weeks after the liturgies, priests reported a marked increase in the number of confessions and "a changed attitude among the people—a new attitude prevails of more tolerance and more concern and more love for one another." The crusade—including special confession stations on weekends—will continue through Easter Sunday.

The reconciliation crusade did not give Bishop Dozier his first exposure to the burning rays of the national spotlight and the problems its warmth can hatch. A number of innovative things have been happening in the Diocese of Memphis, and much more is coming, including one program that is sure to be something of a national precedent-setter. It is a diocesan "peace corps" aimed at inducting teenagers and young adults recently graduated from high school or college. "There is a

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

similar program established in Pueblo, Colo.," said the Rev. Victor Ciaramitaro, diocesan vocations director, who is fashioning the new unit. "But the program in Pueblo is open only to college graduates. We will open ours to high school graduates and college students. In that respect, we will be one of a kind."

"Each of the male and female volunteers will be asked to sign up for a one- or two-year 'hitch' in our corps," Father Ciaramitaro explained. "We don't ask that the kids have any talents other than that greatest of all talents—the disposition to help others and do the best you can in that job." Hoping to launch the program by the middle of summer, Father Ciaramitaro confessed that "we still don't know how much it will cost, how much the kids will be paid, or exactly where the money will come from. In some cases, the volunteers will be full-time and reside in special communities set up in poor areas throughout the diocese. In other cases the kids will be part-time—serve while going to college, for example, or after high school classes or during summer vacations from school."

Fayette County, adjacent to Shelby County in which the City of Memphis is located, has been rated by the federal government as one of the ten poorest counties in the nation. "Certainly this will be one of our prime targets," the corps planner said. "The diocese already has helped to set up a 'Poor Peoples Health Clinic' there (Rossville) and I hope to move some volunteer teams in there right off to visit sick people, handle youth ministry and teach religion and do many other physical things to make their lot out there better." He also said some volunteers will be assigned to the many poverty areas of the City of Memphis. "We have people from the diocese working in these poverty areas in the counties and in the city and they are welcomed with open arms," he said. "So we are certain the same welcome mat will be spread for the 'peace corps' volunteers when they move into those areas."

Another new unit established in the diocese and now "searching for identity" from the standpoint of a name and detailed course of action is a theological think tank under the direction of Sister Frances Belmonte, a theologian. Rough plans have been worked out whereby "ideas on the best of contemporary theology" will be exchanged among members of the group. These will include the top-rated Protestant and Jewish professors and scholars in the area. One member of the group described it as "certainly a unique effort to provide the bishop and a wide variety of others in the area who want it, solid backgrounding on the most worthy contemporary theology available."

The relatively tiny diocese has followed the time-honored trends in many more areas than it has pioneered. It has a Catholic schools department; a religious education program for children and adults; a training program for the permanent diaconate; a liturgy department, and other vitally necessary but hardly innovative agencies. "But in each agency here in this diocese, the new and the time-honored, we try a little harder because we don't want to be second best to anyone," said one department head.

And that's precisely what Bishop Carroll T. Dozier apparently had in mind last July when he launched his reconciliation crusade—to make the people of his diocese second to none in the grace of God. He perhaps summed up the diocese's objectives best when he closed his homily at the two reconciliation liturgies with the same statement he used to close his address at his ordination six years before: "We promise one thing in return for God's love and mercy. We will truly make the Diocese of Memphis the Good Samaritan on the banks of the Mississippi, pouring the oil of mercy and love onto our fellowman healing those whom we can reach."

ROBERT R. HOLTON

(Robert R. Holton is the editor of Common Sense, *the diocesan newspaper of the Memphis diocese.)*

CYRIL CUSACK

CONFITEOR

O dear my Lord, but what a tricky
cute and cunning customer in me
you have across your counter, one
eluding true communion's equity.

That you, you Three in One and One in Three,
could fail to see through me, could be
wide open to my wide-eyed bribery
or guiltily contrive—
you, Father, Holy Spirit and the Son—
to look the other way, conniving
at the filching and the fun
of taking all for free . . . say
which of us would thus betray,
pretending Satan's not alive!

O I can fake and I can fable,
I can fiddle, fib and fumble,
glibly gamble with you, Lord
(and tell me, boys, who better able!),
provide you do not grumble
that I blunt Saint Michael's sword,
lay not all my cards upon your table,
refusing me, accusing me
that I, I only ape humility,
in pride but feigning to be humble.

I myself with guiltless smile
myself beguiling, shall I you beguile!

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A NEW 'PERIL'

ABIGAIL McCARTHY

At holiday parties it is always best to preserve the peace of the season by remaining imperturbably calm in the face of the most outrageous conversational gambits. Who knows with what fears and uncertainties the speaker is beset, what anxieties have been awakened by the emotional currents and the memories stirred?—almost always memories of times which seem to have been more secure, more untroubled when seen over the blur of the years.

So I simply murmured noncommittally one night in late December when a fellow-guest inveighed against the forces bringing "civilization as we know it" to an end. The parallels to the decline of Rome were amazing, he said as he gestured with his cup of eggnog. "And now that we are weakened," he ended, "they are coming in like the Visigoths—the new barbarians—the Latin Americans are simply flooding in from the South." That almost broke the peace, but we were interrupted before I could begin to argue.

We children of "old immigrants" seem to be in danger of developing an obsession about the "new"—one almost as virulent as our obsession with the "yellow peril" in the earlier part of this century. How much this has been stimulated by the concentration of the immigration department on "illegal aliens" and the press releases citing millions of people without passports or papers living here as public charges draining our resources is a question. There surely are "illegal aliens" from Canada, from Asia, and from eastern Europe, but they do not seem to be being pursued with the same enthusiasm as are those from south of the border.

Just before Christmas we here in the nation's capital were treated to the spectacle of immigration officials and local police raiding a pleasant Sunday afternoon soccer game on the Ellipse within sight of the White House. They were after aliens. The park police on their horses joined the fray and terrified soccer players jumped into the Potomac channel in their efforts to escape. A disturbing spectacle evoking memories of the Cossack raids of yore, in this last quarter of the Bicentennial year!

This monomania is bad enough in the lower echelons of officialdom, but the fear seems to be spreading to the sophisticated and the intellectuals as well. In a recent issue of the *New Republic* the usually sardonic but almost always unflurried TRB heralded Mexico's new Preisdent with a dissertation on the horrors of Mexico's population problem and did so in terms of its threat to us—the threat of an illiterate peasant population pressing on our border.

It does not do to counter this fear with reminders that a Spanish-speaking people settled vast tracts of the present United States long before our forebears touched shore. It is the present situation which frightens, and it is the present situation which must be sensibly discussed. Fortunately, sociologists and anthropologists have begun to do just that. At a recent meeting at the Smithsonian Institutins they addressed themselves to the stereotype of the new immigrant: that their contributions are *low*, their claims on the community *high*. The evidence contradicts that notion. Many studies among new immigrant groups —Afro-Caribbean, Latin American, Greek, Chinese and others—seem to indicate that the opposite of the stereotype is true: *the demands are low, the contributions are high—or, at least a trade-off.*

This should not surprise. Like the older immigrants of the last century the new immigrants are in the mold of the law-abiding and the hard-working. It is a demographic fact, the sociologists say, that it is often the most capable, the most energetic and dynamic, who leave "the sending countries." That was so in the past; it is so today.

One of the most interesting studies was described by Dr. Elsa Chaney of Fordham University—a study which she had co-authored with a Colombian sociologist (working in Colombia) of the Colombian colony in the borough of Queens, New York. She summarized her findings by posing and answering pertinent questions.

Who are the new immigrants? "They are persons, men and women, pushed out of their own societies by industrialization based on capital-intensive technologies. . . . They are not a new phenomenon. When northern Italy industrialized between 1850 and 1950, Italy exported a whole other Italy to many countries of the world, including Latin America."

Why do they come? "They come to work; most perceive themselves as economic refugees, seeking opportunity to better themselves, to educate their children and to save. . . . Whether or not they *do return* (to Colombia), almost all *plan* to do so. Everyone works, and each makes a contribution. . . ."

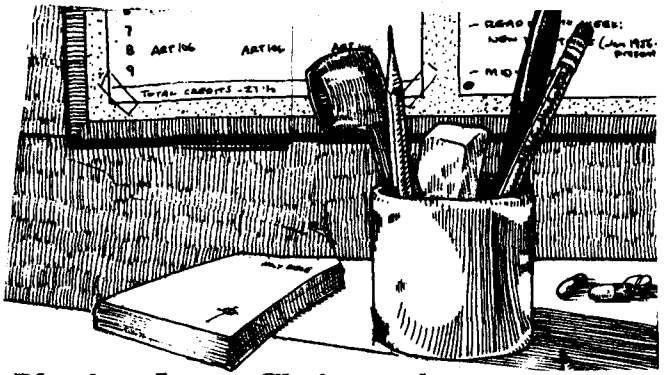
Do they take jobs away from Americans? "Although many have high qualifications, at least at first most do low-paid, low-prestige jobs that U.S. citizens no longer wish to do: as restaurant and hospital workers, baggage handlers, parking lot attendants, janitors and custodians, domestic servants, factory workers. . . . For complex reasons, most advanced countries still have a residue of 'drone' work at the bottom of technological society, a secondary labor market of jobs with little security and few benefits. These are the kinds of jobs im-

(Continued on page 61)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE CASE FOR CATHOLIC EDUCATION

RICHARD P. McBRIEN



Placing Jesus Christ at the center

It has been forty years since Robert M. Hutchins delivered his stunning critique of Catholic higher education. Appearing before a Midwest regional meeting of the National Catholic Educational Association, the young president of the University of Chicago charged that "Catholic education is not Catholic enough," indeed that it was imitating the worst features of secular education (athleticism, collegiatism, vocationalism, and anti-intellectualism) while ignoring most of the good ones (high academic standards, development of habits of work, and research).

"The Catholic Church," he declared, "has the longest intellectual tradition of any institution in the contemporary world, the only uninterrupted tradition and the only explicit tradition; that is, it is the only institution which is conscious of its tradition. . . . The best service Catholic education can perform for the nation and all education," he continued, "is to show that the intellectual tradition can again be made the heart of higher education."

The Hutchins charge reverberated through the academic corridors of American Catholicism for more than two decades, and few, if any, serious educational discussions prescinded from it. That is not the case today. On the contrary, probings into the purposes and prospects of Catholic higher education, whether these probings occur in symposia, journals, or community room discussions, are too often marked by confusion, ambiguity, romanticism, and theological misconception.

FATHER RICHARD P. McBRIEN *is professor of theology at Boston College and director of its Institute for the Study of Religious Education and Service. A past president of the Catholic Theological Society of America, he is the 1976 recipient of its John Courtney Murray award.*

There is confusion of the issue of Catholic identity with the issue of clerical and/or religious control. According to one line of thought, if a college or university confers its principal administrative offices upon lay persons, it has, for all practical purposes, renounced its distinctive religious character. And the same result is said to follow even more surely upon the transition to "separate incorporation," where the ultimate governance passes to a board of trustees no longer dominated by the institution's original religious sponsors.

There is ambiguity, too. The final report of the University Academic Planning Council at Boston College, for example, reaffirms the school's commitment "to remain a strong and distinctively Catholic university recognized by its ideals and its activities." But that commitment seems to cover a broad area: from "a belief in God as Creator and Redeemer" to a more general "sense of community and witness [to the wonders of creation] shared by all." The latter, in fact, is described as "the fundamental manifestation" of the university's "religious character."

Romanticism also mars the discussion. Faculty and administration begin believing their own rhetoric about becoming a "Catholic Harvard" or a "Catholic Amherst." (Significantly, students do not take to this sort of extrapolative enthusiasm. Given a choice, they usually prefer the real thing.) The romanticism is not unmixed with some religious cynicism, however. In the minds of several, apparently, Harvardization is in inverse proportion to Catholicization, as if commitment to specific religious values and symbols were radically incompatible with commitment to the highest of academic standards (an assumption that Robert Hutchins vigorously denied).

The exploration of Catholic distinctiveness is ham-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

pered, finally, by theological misconception. On the one side, we have the Sacred Congregation for Catholic Education presuming to determine the Catholic identity of given institutions of higher learning on the basis of their readiness to defer to the Vatican in the matter of recruitment and hiring of faculty, promotions and tenure, and even the approval of courses. The assumption is that an institution (or indeed any missionary activity) is not truly Catholic unless it is directly under the control of the hierarchy, whether the Pope, a Vatican congregation, the local bishop, or a national conference of bishops. On the opposite side, we have otherwise serious people insisting that it is the commitment to social justice which makes a college or university Catholic, as if such a commitment were peculiar to Catholics, or even to Christians generally.

It is the central argument of this essay that the Hutchins critique is still valid. The Roman Catholic tradition provides an integrating principle to higher education which is distinctive and irreplaceable. The thesis, it should be clear, is not only historical and educational (in the sense that it reflects a particular philosophy of education), but theological as well. It assumes that there are groups, movements, agencies, and institutions beyond those of a formally ecclesiastical nature (e.g., parishes, dioceses, religious orders, etc.) which can, under certain circumstances and according to certain theological criteria, be described as Catholic, not to say Christian.

Simplistic Answers

When, in fact, does an institution qualify as a Catholic institution? I should reject at the outset two simplistic answers: one from the left, the other from the right. The former proposes that any enterprise is Catholic that calls itself Catholic; the latter insists that the formal approval of the hierarchy (depending upon the base and scope of the enterprise, it might be the local bishop or the Vatican) is required. The first view violates fundamental logic. An apple does not become a pear because I prefer to call it a pear. There are intrinsic qualities and a composite structure which differentiate the one from the other. So, too, throughout the whole of reality. The second view is inconsistent with the official teaching of the Second Vatican Council (not to mention the New Testament and other reputable sources). The Church is the whole People of God: laity, religious, and clergy alike. The reality of "church" can be engaged in varying degrees. Although the hierarchical ministries are essential to the life and order of the Church as a totality, they are not so constitutive to every group, movement, agency, or institution within the Church that such cannot be called Catholic without direct and immediate hierarchical participation.

What are the theological criteria by which institutions and the like are characterized as Catholic? First, an institution's stated purposes and goals must be linked explicitly with Jesus Christ. To be a Catholic is not simply to be religious, to believe in God, or to accept the ideal of human solidarity and fellowship under God. It is to acknowledge the Lordship of Jesus, to affirm that God was in Christ reconciling the world to himself, and to shape one's life around the central confession of faith. It is theologically and even sociologically meaningless for an agency, movement, group, or institution to speak of itself as Catholic (or even as Christian) without explicit reference to Jesus Christ. It is not enough to follow the spirit of Christ (many non-Christians do that, in fact) but to confess publicly and openly that Jesus is indeed the Lord of the universe, the focal point of history, and that the renewal of the earth is underway through the power of the Spirit.

Secondly, the values, ideals and attitudes of the institution must be derived from the constitutional literature of the Christian community, both Old and New Testaments. The "tradition" of which Robert Hutchins spoke finds its classical expression in those books of the Bible, the *norma normans non normata* of Catholic, and indeed of all Christian, theology.

Thirdly, the institution must provide, and even promote, opportunities and occasions for the ritualization and celebration of that fundamental conviction of faith in Jesus Christ. Ritualization of institutional values occurs in various forms anyway (a presidential inauguration is a case in point). The celebration of the Eucharist is the most appropriate way for a Catholic institution to express and embody its ultimate concerns.

Fourthly, the institution must have a sense of corporate purpose and responsibility for the application of the Gospel of Jesus Christ to its own situation and the situation around it. It cannot be indifferent to the inevitable social and political impact it makes as an institution, and, more positively, it must exert its institutional force for justice, in accordance with its competence, resources and opportunities for effective action.

Fifthly, it must perceive itself as part of a larger missionary enterprise, that of the whole Body of Christ scattered throughout the world. Just as an institution cannot be Christian if it prescinds totally from Jesus Christ, so an institution cannot be Catholic if it prescinds totally from the Catholic Church and from its traditions and structures. The Catholic institution need not be "under the control" of the hierarchy, but it must have some sense of affiliation with, and participation in, the Church's total mission of word, witness and service.

Accordingly, a Catholic institution of higher learning not only must "have" a department of theology (as if it were simply another branch of knowledge); theology must provide the integrating principle for the whole educational process. And this means concretely that (1) the principal academic administrator must not

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

only know the Catholic tradition in a general sort of way, but also be able to think theologically, be versed in the methods of Christian theology, and be adept at systematic, and indeed synoptic, thought; (2) the program of theological studies and its correlates (e.g., religious education), if they are genuinely first-rate in both conception and execution, are to be preferred in academic planning and in the allocation of limited financial resources; (3) the liberal arts, which are at once the bearer and the product of the Catholic tradition, merit similar emphasis, even preference, and (4) within the liberal arts, the continued exploration of Latin and Greek literature and philosophy must be given a place of prominence and even priority.

"A truly great intellect," John Henry Newman wrote in his *The Idea of a University*, "is one which takes a connected view of old and new, past and present, far and near, and which has an insight into the influence of all these one on another; without which there is no whole, no centre. It possesses the knowledge, not only of things, but also of their mutual and true relations; knowledge, not merely considered as acquirement, but as philosophy."

"The crucial error," Robert Hutchins had said on a later occasion (Yale University, 1940), "is that of holding that nothing is any more important than anything else, that there can be no order of goods and no order in the intellectual realm. There is nothing central and nothing peripheral, nothing primary and nothing secondary, nothing basic and nothing superficial."

Indeed, as Cardinal Newman insisted, "that only is true enlargement of mind which is the power of viewing many things at once as one whole, of referring them severally to their true place in the universal system, of understanding their respective values, and determining their mutual dependence."

And that is what any university is supposed to be all about. A *Catholic* university, however, identifies and specifies the center of the whole. The acts of identification and specification are theological judgments.

Jacques Maritain's *Education at the Crossroads* pursued the argument along similar lines. The chief task of education is the shaping of persons and of the human community. But we are faced here once again with formally theological questions: "What does it mean to be human? To what end are persons to be shaped? What is the nature and destiny of humankind?" The Christian, and indeed the Catholic, answer to such questions as those focuses upon the historic drama played out in Palestine some two thousand years ago.

Human existence is not without ambiguity. We are "wounded healers" (to borrow Henry Nouwen's image). Reconciliation is the gift of God through Jesus Christ and his Spirit. We can overcome our estrangement and alienation if we are open to the grace of God in Christ. Justice, peace and love can prevail over injustice, war and apathy because there is a power at work in the world that has been vindicated anew in a paschal cycle of service, death, resurrection and exaltation. Our destiny, and that of the whole world, is the Kingdom of God.

This is clearly a matter of perspective and of centering, of which Newman spoke. That is "the significant thing" that "causes our approach to be Christian," Maritain insisted. What is crucial is "the *light* in which all (reality) is viewed" (his emphasis).

John Courtney Murray, S.J., made the same kind of argument at the Kent Seminar on "The Christian Idea of Education" in 1955. Christian education tries "to integrate the whole of human knowledge under the primacy of the word of God. . . . It is this effort to construct the Christian view, to integrate everything in a Christian view, that would seem to me to be the cardinal ideal of Christian education." Moreover, Murray continued, "you don't really have a Christian school in the proper sense of the word unless that school is explicitly pledged to the transmission of the Christian religion and the intellectual heritage of Christianity in an organized, integrated form." Such a school thereby "participates, to some extent at any rate, in the mission of the Church, both as a prophetic mission and also as a pastoral mission."

The ideal was most sharply defined during the high Middle Ages. With the great influx of new knowledge and new ideas, the universities and the vast community of scholars and teachers were provided the materials from which to construct a new intellectual synthesis. The subsequent development within philosophical studies was such that the world had not seen since the great age of ancient Greece. In the writings of Albert the Great, Bonaventure, Aquinas, Dante, and many lesser figures, every aspect and facet of life was illuminated by a metaphysical vision of the universe as an intelligible unity.

"The great interest of this synthesis," according to Christopher Dawson, "(was) not its logical completeness, for that was to be found already in a rudimentary form in the traditional curriculum of the earlier medieval schools, but rather the way in which the mind of Western Christendom reconquered the lost world of Hellenic science and annexed the alien world of Moslem thought without losing its spiritual continuity or its specifically religious values." All this was questioned by later critics of scholasticism, like Martin Luther and his contemporaries, on the grounds that medieval philosophy had abandoned evangelical truth to follow Aristotle and the vain deceits of human wisdom. "But in order to maintain this view," Dawson writes, "they were compelled to push their condemnation further, and to condemn the whole tradition of Western Catholicism right back to the age of the Fathers."

This integral vision of Catholic higher education is

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

not without its proponents today. In a generally constructive statement entitled "Jesuit Education at Boston College," published by the Jesuit community and circulated both within the university and beyond it, a similar theological perspective is linked specifically with the question of Jesuit presence (but without confusing the two issues, as is sometimes done by others).

The *Spiritual Exercises* of Ignatius have as their foundation the conviction that the world is a field where divine and human activity intersect. It is a world created by God's loving care, misshapen and bent by human sinfulness, and restored to its order and beauty by Jesus Christ. It is also a world whose transformation is not yet complete. According to Ignatius we are faced with a fundamental option: to reject God's plan for us, or to follow Christ and collaborate with him in the remaking of the world. No humanly significant activity is excluded from this process. Projects are good or bad insofar as they contribute to, or impede, the course of the restoration of all things in Christ.

Unfortunately, the Jesuit statement fails to develop an argument entirely consistent with its own Ignatian vision. The statement tries to put the discussion "in terms of what qualities our graduates should ideally have." But the point of reference is poorly chosen. The document speaks of graduates who should have made "mature and tested commitments to values which they understand and are confident about." They should have acquired the "self-discipline necessary to live by these values." They should be open to "the possibility of radical change in themselves as their values deepen and mature." They should be able to deal with diversity, whether social, cultural, religious, or personal and "to define their own standards and values within that diversity."

But an air of neutrality lurks in the corners. What grounding do such "values" have? Where are they rooted? How are they justified? What of their truth? Catholic graduates, the Jesuit statement insists, should have "a critical respect" for their cultural tradition, but what are the criteria for criticism, and on what is the respect based?

The statement is strongest where it moves, almost in spite of itself, into the realm of distinctive theological conviction. Graduates of the Catholic college or university should have "a sacramental view of the world: that is, they should be able to see in their own lives and in the world they live in signs of a transcendent life and means of access to it. . . . Ultimately, they should be able to see in Jesus Christ the best sign of the meaning of their own lives and of the perfect life they can in a fragmentary way imagine, and they should believe that by the power which Jesus Christ offers to all of us we can mend the broken order of the world and come to share that perfect life forever."

It is this sacramental or incarnational view which Protestant theologians like Langdon Gilkey (*Catholicism Confronts Modernity*) have identified as distinctively Roman Catholic, along with the drive toward rationality, an emphasis on tradition, a strong sense of authority and a cultivation of the spiritual and the aesthetic. I should prefer to call these "descriptively" Catholic rather than "distinctively" Catholic. Catholics are not alone among Christians in accepting the Incarnation and its implications, even though much of Protestantism and Eastern Orthodoxy has, in fact, italicized transcendence more readily. Catholics are not alone in their regard for rationality, even though other Christians have revered more surely the non-intellectual dispositions, such as trust, spontaneity, or the feeling of absolute dependence. And Catholics are not alone in their respect for tradition and authority, nor in their openness to the spiritual and the aesthetic, even though Protestants have often allowed their regard for freedom to diminish the first two values and their fear of idolatry and Pelagianism to undermine the other two. One might argue, rather, that it is not so much any one of these elements that specifies the Catholic tradition as it is their total configuration.

In my judgment, the case for Catholic higher education depends, more precisely, upon a principle that is at once educational, philosophical and theological. A university can be Catholic because (1) knowledge, in the broadest sense of the term, is unifiable; (2) reality is coherent and ultimately intelligible; and (3) the Christian faith embodied and proclaimed from within the Roman Catholic tradition provides the principle of coherence and the key to intelligibility.

One might make a case against Catholic higher education on the grounds, for example, that resources are limited and that other areas of missionary responsibility have prior claim. But no case should be made, on the basis of some corporate inferiority complex, that an institutional commitment to the Catholic tradition is incompatible with quality education and the highest standards of scholarship.

There is a future for Catholic higher education as long as there is a future for an integrated approach to education, a philosophy which respects the coherence and intelligibility of reality, and a faith that places Jesus Christ at the center of the historical process.

But, as John Courtney Murray observed, "when it comes to the realization of the ideal, the most stubborn enemy has always been the sheer nobility of the ideal itself, which—even apart from hindering circumstances —tends to defeat performance. The failures of Christian education," Murray acknowledged, "are normally multitudinous, sometimes scandalous and occasionally spectacular. . . . What matters in every age is the idea that inspires its efforts, and the integrity of these efforts."

The idea is still a good one. We have, in Hutchins's words, "a great tradition to uphold."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

an exchange of views

'The Holy Cross Case'

Worcester, Mass.

To the Editors: The chief value of David O'Brien's perceptive piece on the crisis in Jesuit education is that it has situated the Holy Cross problem in the broader context of the Jesuit problem. One by-product of this approach is the certainty that it will be widely read by the Jesuits of the United States and Canada as well as by the Father General and others at the Jesuit headquarters in Rome. On a recent visit to the Jesuit community at LeMoyne College in Syracuse, for example, I found that it had already been read by almost every Jesuit there. Holy Cross is well on its way to becoming famous as something other than Bob Cousy's alma mater.

The Jesuit problem in higher education is the ongoing and irreversible secularization of the institutions founded by Jesuits and the progressive loss of Jesuit control of these institutions. But, despite Jesuit apprehension, there is no real problem here, at least as far as St. Ignatius envisioned the spirit and the work of his Society of Jesus.

He taught that Jesuits should not do the kind of work that others can do just as easily, and maybe even better. His followers, he said, should be breaking new ground, going where others cannot go, doing what others cannot do. In this country, the Jesuits early erected an amazing network of institutions of higher education at a time when they were sorely needed and when there was no one else to do this essential work. Now that there are others equally competent to carry on this work—many of whom have been educated in these very institutions—the time has come for the Jesuits to leave these institutions behind and go to the countries of the third world, for example, where Jesuit expertise and dedication are needed. Ignatius never intended his sons to be caretakers of property, because men burdened by property and human institutions cannot be free followers of the Gospel. "It is within the scope of our vocation to go to various places, and to live in any part of the world, where there is hope for God's greater service and the help of souls (*Summary of the Jesuit Constitution*, No. 3.)."

St. Ignatius also said that if his Society were to be dissolved, it would take him about 15 minutes to be reconciled to this loss. Surely, then, it is not too much to expect his followers to be able to reconcile themselves to the loss of their encumbering institutions, even though it might take 15 years rather than 15 minutes to achieve Ignatius' level of detachment.

But the prospect of loss of control by Jesuits over the institutions they founded seems to have produced a panic in some Jesuit minds. This frenzy

gave birth to the plan for a Jesuit presence in these old Jesuit colleges and universities on the assumption that the alumni would abandon all support of their Jesuit alma maters if the Jesuits should lose control.

In this plan, Jesuits would staff the key administrative posts, particularly the office of the president, which should be made as powerful as possible. There are other aspects to the plan of a Jesuit presence, but this is the one that concerns us here.

As the pool of Jesuit talent continues to dwindle in both quantity and quality, this last-ditch stand in the office of a powerful presidency becomes more and more difficult to maintain. This has already become evident in a number of Jesuit colleges and universities. Last June the American Association of University Professors (AAUP) censured the Jesuit administration of Marquette University because of its policy on tenure for Jesuits. Earlier this month the trustees of the University of San Francisco fired its Jesuit president (he had recently been president of Fairfield University) because of his "inability to communicate with the faculty and serious deficiencies in his administration," according to board chairman Goodwin. ("Most of the faculty were surprised it took this long for the board to act," said Faculty Association President Michael Lehmann.) Other Jesuit institutions that have had serious Jesuit presidential problems within the past five years are Georgetown, Boston College, Fairfield, Detroit, St. Louis, LeMoyne, Seattle, Gonzaga. And now Holy Cross.

In his article, O'Brien forcefully calls upon the Jesuits to forego their frenetic distortion of the doctrine of Jesuit presence as enunciated in their official documents. It is ironic that a layman should play the prophet for the institutional priesthood. These documents hold up the promotion of justice as one of the principal goals of Jesuit institutions. This has to be the primary task of the Jesuit presence.

(REV.) WILLIAM VAN ETTEN CASEY, S.J.

Bronx, N.Y.

To the Editors: In reflecting on David O'Brien's "The Holy Cross Case" [Oct. 8], I find myself deeply attracted to his vision of Catholic higher education (or rather, Pedro Arrupe's vision: the formation of "persons for others") while rejecting the rather hollow perceptions which curiously bring O'Brien to accept that vision.

Understandably, O'Brien must confine his description of recent faculty grievances at Holy Cross to a brief

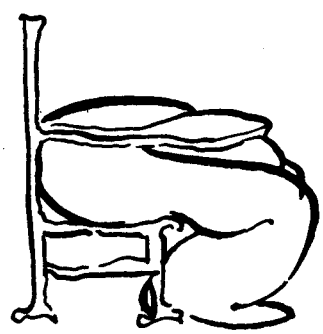
LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

summary. Yet, such a sketchy treatment forces the reader to reserve judgment on the merits of the tenure cases and the worth of the College's governance mechanisms. O'Brien uses these local situations at Worcester, shorn of their inherent complexities, to point the finger at the Jesuits and other orders who sponsor colleges and universities. It is meager evidence of their "defending personal and corporate privilege," and to generalize this to all of American Catholic higher education is a serious distortion.

I am the first to acknowledge the vestiges of past practices which remain *impedimenta* in our quest for Newman's university, . . . "a place where inquiry is pushed forward, and discoveries verified and perfected, and rashness rendered innocuous, and error exposed, by the collision of mind with mind, and knowledge with knowledge. . . ." Yet, O'Brien sweeps away the impressive progress that has been achieved. Catholic higher education has largely moved from narrow parochial concerns in cleric-dominated institutions to serious open-ended academic search in a collegial context. Such progress should not be lightly dismissed.

David O'Brien seriously errs in his perceptions on a number of counts. He accuses the Jesuits of failing to notice that their institutions "share in the painful ambiguities and contradictions of the contemporary church," while he himself fails to acknowledge that Catholic higher education can only be examined in the context of the painful ambiguities and contradictions of contemporary American higher education. Clearly, no one welcomes the erosion of academic decision-making by the encroachment of federal intervention, judicial review or financial exigency. Yet, faculties, administrations and boards have been ill prepared to deal with these external pressures. Let us at least permit Catholic higher education the same awkwardness as higher education in general as both confront changing characters in a time of retrenchment. We may bemoan the fact that administrations and faculties step on each other's toes (and maybe even do more violence) in the process, but let us not leave the impression, as David O'Brien does, that this is a special Catholic issue or unique to Catholic higher education.

I am bemused by O'Brien's resurrection of an old faithful bogeyman, the sponsoring religious order as power-hungry, green-eyed monster. Again, the reported facts do not permit judgment on the Worcester situation. However, enough sound evidence across the country not only denies O'Brien's indictment of sponsoring religious as seeking to maintain privileged status but clearly indicates a collegial atmosphere in the best interest of unencumbered academic



pursuit. The cry for "lay collaboration" is a needless one to the religious (as qualified as lay colleagues) who, long ago, joined the ranks of those unable to secure college employment, tenure or promotion in "their own" institutions. That religious have been equally subject to regular academic procedures for the past few years is not a cause for boasting, for justice does not tolerate any other course of action. However, one would think that such facts clearly undermine any charge of preferential status. Even a half-hearted glance at the Catholic college scene reveals dwindling numbers of religious personnel and the accompanying diminution of presence, influence, power, whatever vocabulary one chooses. If O'Brien will not concede that religious communities no longer wish control, then sheer numbers should convince him that there is little possibility for successful conspiracies to seize or maintain power. Above all, O'Brien badly misreads community life (on the college scene or elsewhere) if he presumes that more than a handful of college religious communities could agree on anything as substantial as college and university control. If O'Brien's vision of Catholic higher education is based on the promotion of justice as an absolute requirement, then let that vision include an awareness in justice of the enormous personal and corporate investment of time, expertise and financial resources by religious orders, of which present-day Catholic higher education is the beneficiary. Injustices held over from bygone days are nonetheless inexcusable, but let them not be held against the majority of college religious who earnestly continue to redefine their role on campus in the context of collegiality.

For those concerned with a uniqueness for Catholic higher education and its future prosperity, there is little return in putting horns back on the Jesuits or flogging them or other religious orders with their own documents. Rather, let the invitation to the vision of educating "the person for others" emanate from each sector of the college or university but, above all, from the faculty. It will never come from a faculty "ordinarily passive" or "conflict ridden," as O'Brien describes his colleagues. It can never come from faculty members who find bogeymen under the bed to explain away their own inaction. Rather the invitation to the vision of Catholic higher education in the future, despite O'Brien's perceptions of religious/lay competition at Worcester, will come from individual faculty, religious and lay, who have thoroughly addressed their own mission and now eagerly join their colleagues in extending this sense of mission throughout their colleges. The many faculty members who have already quietly accepted this responsibility are for me a source of hope in the future of Catholic higher education. I regret that David O'Brien has yet to experience it.

STEPHEN J. SWEENEY

(The author of the above letter is Asst. to the Provost at the College of New Rochelle and was previously the Director of Campus Ministry at Manhattan College, Bronx, New York.)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Brookline, Mass.

To the Editors: The thesis of Professor O'Brien [Oct. 8] succinctly stated is that if Holy Cross is to deserve the reputation it proclaims as a quality liberal arts college, and if it is to attract first-rate students on this basis, it must set aside the influence of the Jesuit Fathers and the role which the Jesuits play in the conduct of the affairs of the college.

The thought is that Jesuits must be considered on an equal footing with all other faculty members or administrative personnel in the competition for every position at Holy Cross which will assure a first-rate academic program and that this is desirable and will lead to what Professor O'Brien suggests might become a "Catholic Amherst."

Theoretically, there is logic to the position advanced by Professor O'Brien, but I respectfully suggest that the practical results would be disastrous and that Holy Cross would not be a "Catholic Amherst," but instead would become a "Non-Catholic Holy Cross" which could not and would not favorably compete with Amherst, Williams, etc. for the quality students of the future.

The fact is that the present strength of Holy Cross in attracting excellent students is the very fact that the college does offer a first-rate liberal arts education with a campus-oriented atmosphere, which if you stop there is true of a good many other first-rate institutions, but Holy Cross does offer one additional dimension and that is that its education is permeated with the traditions and heritage of almost 150 years of Catholic religious atmosphere and Jesuit direction, and this does represent an alternative which does appeal at least to some students and their families and does afford this kind of choice.

The figures, I believe, tell us that we have almost 45,000,000 Catholics in America, approximately four times as many as the next largest religious denomination and it would therefore, seem reasonable that a Catholic college aspiring to supply a quality liberal arts education patterned after the Amhersts, the Williams', Bowdoins, etc. should offer this kind of education coupled with a religious background and an atmosphere which encourages and fosters the religious beliefs of the student and is not simply passive in this regard.

Obviously, many good students will not be at all persuaded by this additional aspect and many might well be turned away because of it, but nevertheless its availability to those who feel that it represents a plus instead of a minus is the important consideration.

I think that Professor O'Brien has stimulated provocative discussion, but I am personally convinced that his proposals simply would not result, as he suggests, in a stronger Holy Cross, but indeed would ultimately result in the disappearance of Holy Cross.

The premise that a strong lay faculty cannot function as such with Jesuit influence and direction at Holy Cross is in my judgment not acceptable and instead, I believe, that such a faculty can and will work in partnership with the Jesuit Fathers and the combination will I predict, with the support of a loyal alumni, supply us with the strong Holy Cross of the future which is the aim of Professor O'Brien.

CHARLES J. KICKHAM, JR.
Holy Cross Class '40

Detroit, Mich.

To the Editors: As one who helped to design *Project One* for Jesuits in the apostolate of education, I would like to clear up a basic misunderstanding in David O'Brien's otherwise excellent article, "The Holy Cross Case" [Oct. 8]. *Project One* did not call on the Jesuit community at Holy Cross to plan the future of Holy Cross College (which includes many participants besides themselves). It did give them the task of determining what they *as a community* are trying to do in their apostolate at Holy Cross. (Yes, we Jesuits are trying to get our act together again in a world that has changed quite a lot.) If they invite in other faculty members to their discussions, it should be clear that the purpose is to help the Jesuits clarify their role at Holy Cross.

At the risk of using an analogy that limps too much, let us say that your family decided to have a meeting to determine what you *as a family* might do to make yours a better neighborhood (or town). It seems legitimate to do so before (or after) trying to get all of the neighbors together to talk about their common aspirations for the neighborhood.

(REV.) PAUL H. BESANCENEY, S.J.
Office of the Provincial
Society of Jesus

New Orleans, La.

To the Editors: David O'Brien's "The Holy Cross Case" [Oct. 8] is a lucid illustration of the unacknowledged cross-purposes and resultant disingenuousness that dampen morale and deter progress in too many Catholic colleges and universities.

I could not help feeling, however, that O'Brien's explanation points to a certain disingenuousness in the topic phrase itself, "a Catholic Amherst." For the project or ideal for Holy Cross, regardless of its merits, which this phrase represents, would seem to be one that empties the adjective "Catholic" of all but contingent, and potentially ephemeral or trivial significance.

Whereas O'Brien himself candidly identifies the phrase (which is not his own coinage) with an option "to complete the transition to secularization," the phrase's rhetoric suggests something rather different, and may do the unwary a disservice as false advertising.

JAMES GAFFNEY
Associate Professor
Religious Studies Program
Loyola University

Newton, Mass.

To the Editors: Upon the soft credulity of *Commonweal* David O'Brien ["The Holy Cross Case," Oct. 8] has imposed history after the manner of Eusebius of Caesarea.

JOHN W. HOWARD

Chicago, Ill.

To the Editors: To an interested friend of the College, David O'Brien's article "The Holy Cross Case" [Oct. 8], is generally fair and balanced, raising funda-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

mental issues. There is an historical aspect deserving fairer emphasis.

It is not made clear that the *Project One* consultations took place (in 1974) *before* the 32nd General Congregation (2 December 1974 to 7 March 1975). In order not to hold their preliminary conclusions concerning those consultations in abeyance, inconveniencing their many participants, the Provincials decided immediately on their return from Rome (April 1975), to publish them, as provisional. On 10 May 1975, eight days after the Holy See had released the Congregation's Decrees, the Provincials published them in provisional translation.

Clearly these decrees were approved *after* the Provincials' tentative conclusions on *Project One*. The enormous pressures from the Vatican focused on the Congregation made it quite doubtful meanwhile which Decrees would stand as voted by the Congregation. The Provincials might have suspended judgment concerning *Project One*, making decisions only in the light of approved Congregation Documents, but uncertainty as to this approval, and pastoral concern for Jesuits and their colleagues in higher education motivated the provisional decisions made in April, an ongoing process.

If the documents of the Congregation are "among the most creative and exciting to emerge from the post-Conciliar Church," is it fair to conclude, that, precisely when no one knew which of them would be approved, and with what alterations, one should have expected a weary group of men to have instantly applied them in an important area?

I am too far removed from Holy Cross to judge the accuracy of Dr. O'Brien's relation of the actual situation. I do not intend these comments either as uncritical approval of Holy Cross administrative decisions or negative criticism of Dr. O'Brien's article. He raises good issues, but I wish he had been more historical in presenting them.

(REV.) WILLIAM G. GUINDON, S.J.
Acting President
Jesuit School of Theology in Chicago

Reply

Some readers have misunderstood a point in "The Holy Cross Case," a result, undoubtedly, of my own lack of clarity. The case for a "Catholic Amherst" is the same as that made for years, that the Catholic college or university should seek to become an excellent college or university, no more, no less. Readers of *Commonweal* will recall the strong argument made for this position by the late John Cogley. It is, I believe, an argument with great merit, made even more attractive today by judicial and government decisions in regard to higher education. It is not, however, the position I would wish to uphold.

Rather, I have tried to argue, the Catholic college or university should acknowledge its heritage and its relation to the universal community of faith by seeking to understand the needs and mission of that community and contribute to its life and work. Needless to say, acknowledgment of responsibility to the Catholic community should not imply a return to docile acceptance of direction by bishops or Roman congregations, nor return to authoritarian patterns of education or governance. It should suggest that the questions stirring the Church should find their place on campus, that Church people should look to the campus for assistance in the work of renewal and the mission of justice, that schools which call themselves Catholic should attempt to do some things which will be of help to persons in the Church trying to fulfill their responsibilties in the concrete conditions of the United States in the 1970s. Of course constraints exist, but too often these are an excuse to do nothing. If we are unable to redirect the entire institution to a new collective consensus on what its Catholic identity means, then we will simply do nothing at all which challenges faculty, students, alumni, or anyone else.

Yet I am not pessimistic, partly because I am aware of the signs of hope at places like the College of New Rochelle. In fact, I am naive enough to believe that the sponsoring religious congregation which has the courage to invite its faculty and students in a collegial spirit to actively undertake programs to explore the concrete meaning of renewal in its curricular and extracurricular programs will find an enormously sympathetic response from large sectors of its various constituencies. But this optimism is conditioned by a conviction that the signs of declining interest in the Church, its leadership, its parishes, its apostolic movements, on the part of educated Catholics, can be overcome. If that decline continues, and university inaction continues to contribute to it, then surely Catholic higher education has no future worth worrying about. The slim prospects for survival of an identifiable Catholic higher education, then, are bound up with the fate of the American Church.

That Church needs its universities, perhaps today more than ever, but those universities need the Church, the support, confidence and respect of the Catholic community. They will not win or preserve that respect by ignoring the teachings of the modern Church or the needs of the American Catholic community, nor by catering to the biases and self-interest of its most conservative members. What might work would be an attitude of respectful attention to the needs of the Catholic people, combined with a willingness to challenge them in the name of the wider tradition and reality with which the Church's intellectual leadership should be familiar. And that in turn, will require the same combination of mutual support and vigorous dialogue on the campus itself. To move in this direction, we need first a rebirth of trust in one another and in our people, for there is no lack of ideas, programs and possibilities in the enormous resources of Catholic tradition and contemporary Catholic experience. To find the courage to trust, all of us must look to ourselves and to those with whom we share the life of faith in community. And all that requires is that we begin.

DAVID O'BRIEN
Department of History
College of the Holy Cross

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

MEANWHILE, BACK IN DETROIT

GEORGE PICKERING

More on the crisis in Jesuit education

Professor David O'Brien has submitted the case of Holy Cross as an illustration of the "crisis in Jesuit education" [Oct. 8]. From that vantage point, it seems to him that the crisis arises from a lack of clarity in the Jesuit vision accompanied, therefore, by a lack of commitment to any clear goals. Teaching as I do at the University of Detroit, I am struck with Professor O'Brien's rather gentle 'sins of omission' reading of the Jesuit Crisis in Education. Perhaps we need some comparative data before we rush to agreement on either the reality or the nature of any such crisis. We will need to know a good deal more about that before we can gauge whether the Jesuits and their institutions are at all likely, as Professor O'Brien hopes, to be the bearers of a vision which joins the pursuit of academic excellence to the promotion of wider justice.

The promotion of wider justice, after all, requires excellences of its own in the making of judgments, the undertaking of action, the understanding of others who may differ radically and the fashioning of institutions capable, not only of containing these differences, but of actually thriving on them. And justice, much more clearly than charity, begins at home. We know as Americans that justice is most unlikely to be pursued abroad while it remains untended at home. We also know that justice cannot but be distorted when it is pursued on a sectarian basis or in a sectarian way. The primary value of principles of justice lies in their ability to bring under judgment those who hold those principles. If they work in that realm, they may have some value which recommends them to others.

From where I sit, if there is a crisis in Jesuit education, then it arises from Jesuit ambiguities on whether their future should be dictated by their cosmopolitan purposes, as Professor O'Brien prefers, or by the sectarian character of their order. When I started teaching at the University of Detroit, it seemed that the community here was supporting its cosmopolitan purposes and keeping its sectarian character well in the background. The University had just (1970) been rechartered as a private institution, at least legally distinct from the Order. There were "reform" deans in at least four of the colleges—i.e. Arts and Sciences, Engineering, Architecture and Law. The curricula were undergoing revisions in the direction of urban relevance, attention to social change and humane values in the 'here and now.' The Department of Theology had been changed to Religious Studies, was selecting faculty on an academic rather than confessional basis, and was constructed as a bridge between the humanities and the social and behavioral sciences. In the entire process of joining that faculty, no one ever asked what my religious affiliation was or if I even had one. Cosmopolitanism had gone that far.

In the past two or three years, however, sectarianism has broken back into the open. At our school, it seems, many Jesuits, especially those in power—but not all of them—are either unwilling or unable to stand on their cosmopolitan purposes and are falling back on sectarian claims in the name of "identity." A couple of years ago, when an informal delegation of faculty went to the president of the university to discuss the search for a dean for the College of Arts and Sciences, they reported what they considered a strangely candid response from him. The president, they said, had three priorities for a new dean. He must be a Jesuit, as his predecessor was not; he must get some "structure" back into the college—i.e., the end of the reform impulse in curriculum; and he must "do something about that religious studies department." These were hardly the criteria with which the joint faculty-administration search committee had been charged. Yet for over a year that committee had been unable to secure a dean. Their two recommendations had been cosmopolitan candidates. They did not accept. In the end, the committee was abolished and the president appointed a compromise: a Jesuit cosmopolitan. Life has not been easy for him. In a shrinking and financially distraught college, he has tried to maintain some momentum for educational innovation, while trying to placate the demand for a 'Jesuit identity.' When the Religious Studies department needed a new chairman, he insisted that it must be a Jesuit.

It complicated matters that not all the signals were straight. Other parts of the administration were insisting that the position be advertised. That required a profession of "Equal Opportunity." The department refused to engage in that subterfuge. A well-qualified Jesuit was appointed, with the department's consent, from within

GEORGE PICKERING *is associate professor of social ethics at the University of Detroit.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the University. If only that had been the end of it. The Department of Religious Studies had, at the same time, an appointment to make in New Testament. The search committee interviewed ten excellent candidates at the annual meeting of the American Academy of Religion. At least eight of those ten would have been attractive possibilities at any liberal arts school. When the search committee reconvened to reconsider the candidates, both of its Jesuit members insisted that Catholics should have priority. That was a criterion which had neither been advertised nor intimated to the candidates. The search committee was immobilized by this new demand.

Crises and Cures

Perhaps it was just as well. Within a month the entire institution was galvanized by an administratively-sponsored aura of crisis. Ever since 1970 the University administration had alternately announced deficits and financial 'crises' and promulgated cures for these and claimed success for the cures. A deficit in 1970 led to a salary freeze in 1971 and a pruning of about forty members (20 percent) from the Arts College faculty through non-renewal of contracts and non-replacement of retirements. It was painful, but the remaining faculty were assured that this was a reasonable traveling weight for any foreseeable future. That year the faculty rejected collective bargaining, proposed by the AAUP, by about 55 to 45. In the fall of 1972, it surfaced that the sociology department was, take it either way, being cleaned out or purged. The untenured 'left wing' was not to be renewed. The then-dean has since admitted, ruefully and privately, that the orders came from on high. It was a move which deeply divided the University community. In the fall of 1973, amid announcements of increasing financial health for the University, the AAUP lost another bid for collective bargaining.

As soon as that election was over, the administration imposed a 'quota system' on the granting of tenure. Henceforth the Trustees were to set a number for the 'tenure slots' available in each college, regardless of the number of candidates or their individual merits.

Without any warning whatsoever, the president of the University called a meeting of the faculty on February 14, 1974 to announce that the Trustees had declared 'financial exigency' and, therefore, contracts would not be issued as expected on February 15. Instead he called for a six-week moratorium during which the departments and colleges should select candidates to be fired. When it came to this, there was no problem with decentralizing authority.

The whole faculty was thrown into uncertainty and anxiety while something like twenty positions were to be eliminated from the College of Arts and Sciences, without regard to tenure. The faculty was demoralized. Not one of the fired faculty was willing to attempt legal recourse, although aid and support were available. Each of these crises had been either accompanied or followed by an administrative shuffle at the *vice* presidential level. But the worst was not over.

In December 1975 the worst crisis to date was just surfacing. Inasmuch as the academic year had opened with optimistic reports from the president regarding the enrollment and the financial health of the University, the faculty was shocked to learn on December 4, 1975 that the administration was planning to terminate some 40 to 50 teachers, effective January 1, 1976. The cause for this was said to be 'financial exigency'—the third and surely the most drastic one in five years, all unanticipated according to contemporary administrative sources. Before the month was out, a faculty union had been formed, joining the local chapters of the AAUP, the Michigan Education Association, and previously independent faculty members. (This reporter is not an unbiased observer of these events. From the time of its formation until the time for the NLRB representational election in May of 1976, I served as the president of the fledgling University of Detroit Professors' Union.)

In spite of repeated denials, on December 23, 1975 the Trustees did call a meeting of the faculty to announce the truth of the rumors. By early January 1976, some forty more positions had been eliminated from the University roster through various devices: a couple of medical retirements; a change of assignment from faculty to administrative posts in a couple of cases; twenty-four tenured faculty fired with a year's severance pay; the same for nine non-tenured faculty. The brunt of these reductions was suffered in the College of Arts and Sciences. Five of the cases arose in the College of Engineering, one in the Division of Teacher Education. With the aid of the union, several of the persons thus affected filed a class action suit which is still pending in the Wayne County Circuit Court. Meanwhile a majority of the faculty in the College of Arts and Sciences, Engineering, Business and Administration, Architecture, and Librarians voted for collective bargaining. That process has begun. Also, five of the terminated faculty have been reinstated—four tenured, one non-tenured—by an internal review process.

None of the reinstated faculty members was Jesuit; nor was there any question of preferential treatment for Jesuits in the selection process for termination. Even in the Religious Studies department, this was not the case. That is not the way the pieces fit together at the University of Detroit. It appears that the Jesuit dean did his best to avoid that complication in what was already a grisly situation. Especially in bad times, credit should be given where credit is due.

The case of the University of Detroit introduces some elements in the "crisis in Jesuit education" which are not apparently present at Holy Cross, nor at Boston College either. This may be partly a matter of sociology.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The University of Detroit's main campus is located directly in the path of Detroit's advancing color line. In the euphemism of our times, it is an increasingly 'inner city' school. It is already difficult, and in the future it can only become more so, to conceive of a school at its present location as a Roman Catholic school for Roman Catholic students playing a vital role in the making or the remaking of any sort of specifically Roman Catholic culture. Even at the present, there is only a bare majority of Roman Catholic undergraduates. The traditional constituency for 'Jesuit education' is increasingly reluctant to cross the color line in order to get it. Sociologically this is far and away the most important element in whatever future the University may have; but it is one of the least discussed elements in the current search for a 'religious identity' for the University.

That is one of the surprising and baffling aspects of the turmoil which this University has suffered in recent years: the persistent attempt to define a confessional identity for the University. It is as if the Jesuits at this University could not make up their minds which life they were fighting for: their own in relation to the Church and her foreseeable institutional destiny, or the life of a decent university in the midst of a deeply troubled city. Granted the two may be related; but it makes a world of difference which one is considered the dependent variable of the other. It is not a situation in which ambiguous claims to want both will suffice.

There is nothing incompatible with a high Jesuit profile committed to maintaining a decent, pluralistic and racially integrated university in Detroit. Such a commitment, indeed, would be an act of high civic as well as ecclesiastical leadership. It would also be an expensive commitment, requiring the full resources of the Order and many, many others to succeed. It would be a very concrete embodiment of religious values in a city grown weary of the constant defeat of humane values. It would be a risk, an entry into new worlds, demanding new competencies and requiring radically new sources of support for Jesuit education, not only in terms of money, but also in terms of consent and participation in the enterprise. It would be a victory for the cosmopolitan values and purposes of the 'catholic tradition' generally and the traditional Jesuit commitment to excellence under socially exigent conditions.

I hope that the Jesuits will opt for an identity which is going in that direction, because I would like to see the University fulfill the humane possibilities which history has placed on her doorstep. That possibility, however, cannot be actualized on a sectarian basis. It requires the informed, enthusiastic and engaged participation of too many diverse parties for that. From where I sit, it looks as if the crisis in Jesuit education arises very much from the same dilemma which a democratic society imposes on all religious denominations insofar as they are unable to settle for a merely sectarian identity: on the one hand, their confessional particularity is their only reason for existing *apart from* the rest of society while, on the other hand, their vision of and contribution to the general welfare is a necessary justification for their existing *in* society.

Sidney Mead identified this as a dilemma which emerged in 19th century America and which none of the religious bodies has proven very adept at even facing, theologically. It is the denominational dilemma which is built into the American civil religion. In reassessing the character and direction of their corporate existence, the Jesuits are face to face with this dilemma. If it were not for the fact that I work in one of their institutions and have hopes for what it might become, I would not venture to discuss the identity problems of a group to which I do not belong. As it stands, however, there are whole institutions which are experiencing disruption as the Jesuits undergo conflict over their identity. In the case of Detroit, there is a whole city that can either benefit or experience one more large defeat, depending on how the Jesuits come out of this. There are civic as well as ecclesiastical consequences either way. It seems that the Jesuit jury is still out deciding whether their new corporate apostolate will give priority to the sectarian basis or the cosmopolitan purposes of the Order.

THE LOST TYCOON

THE SCREEN

The organizing principle of F. Scott Fitzgerald's *The Last Tycoon*—or rather, its disorganizing principle—is supplied by the life of its hero, Monroe Stahr. In the third chapter we are given an account of a day in the life of this movie mogul, a "boy wonder" whom Fitzgerald modeled on MGM production chief Irving Thalberg, and the main impression we get is of a life of continuous interruption and incompletion. Typical is the intrusion into Stahr's appointment schedule of a *prima donna* English novelist named Boxley whom the studio has hired. Unable to work under the studio system, Boxley comes to Stahr's office to do his fretting. Stahr responds by improvising a little scene, in which Stahr himself stars, in order to give Boxley a better idea what kind of material plays in movies. Acting out all parts himself, Stahr proposes a woman who enters an office and begins to burn a pair of black gloves in a stove, but stops short when the phone rings, explaining to whoever is on the line that she's never owned any black gloves. . . . When Stahr resumes his seat at this point, Boxley, engrossed, asks what happens next. "I

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

don't know" Stahr says with a grin, "I was just making pictures."

The whole episode is like a series of open-ended boxes within boxes. The scenario Stahr makes up is about a woman interrupted while apparently disposing of incriminating evidence, but Stahr cuts short the scenario itself in order to tantalize the novelist, who has in turn interrupted Stahr's schedule by coming in in the first place. And so Stahr's day goes. Indeed, so goes his entire life. It is not only the trivial incidents, such as this with Boxley, but the most important in his life as well that follow this pattern.

The novel begins ominously as a cross-country flight Stahr is on is grounded by weather half way to the Coast and a fellow passenger, a has-been producer who fails to buttonhole Stahr as he had hoped, decides not to go on in order to kill himself instead. This interrupted flight that results in an interrupted life sets the tone for Stahr's own life, which seems to have its perfect emblem in a beach house that Stahr has never completed building. Here Stahr throws parties and even takes a date despite the fact there is no roof. The date Stahr takes there is a very special one, Kathleen, who at first attracts him because she looks like his dead wife. Though most women would be glad to attract Stahr, Kathleen is not. Consequently, even his love affair with her, which is the central event of the novel, ends unfinished when she suddenly breaks off with him by means of a telegram saying she's married someone else.

What compounds in disturbing and perhaps irreparable ways this vision of Stahr's life Fitzgerald had is the fact that Fitzgerald's own life seems finally to have conformed to it. Like the scenario Stahr spins out for Boxley, the novel Fitzgerald was writing for us was left unfinished, and this makes the portion we do have seem intractable, imponderable, in certain respects. The parallel between the story in the novel and the story *of* the novel creates a peculiar kind of reverberation in our reading of it. This makes the emotional effect the novel has on us a disconcerting sensation much as feedback is disconcerting when we are trying to listen to a radio program. I say that this condition is probably irreparable because in doing the script for Elia Kazan's new movie of *The Last Tycoon*, playwright Harold Pinter has tried to repair this incompleteness in the novel, and he has failed miserably.

There is no question that Pinter was alert to the theme of interruption and incompletion Fitzgerald ran through his novel, for it is out of that theme that Pinter has attempted to make an ending for the novel. It is, in fact, out of Stahr's session with Boxley (Donald Pleasence) that Pinter has attempted to do so. In the movie version, when Stahr (Robert De Niro) receives the telegram from Kathleen (Ingrid Boulting), he imagines in a cross-cut sequence what happened to make her break off with him so abruptly. And what he imagines is a variation on that scene he improvised earlier with Boxley—Kathleen in the midst of burning a letter she had tried to write him, surprised by the man she's been living with and giving herself over to him at last, etc. By reincorporating bits of dialogue or imagery from the scene with Boxley, the film makes its equation with Kathleen quite unmistakable. In so doing it tries as well to give some definitive meaning to her departure, to turn it into a revelation that will satisfy us and make us feel that the story is now whole.

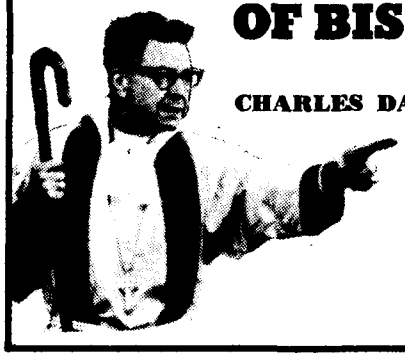
The effect, however, is much too neat and easy. This *dénouement* forces on Fitzgerald's story the kind of flashy, pat equation between art and life that we find all too often in novels or movies about moviemaking. Nathaniel West's *The Day of the Locust*, and the film John Schlesinger made from it a year or two ago, comes to the same conclusion. (One wonders whether Pinter might not have looked to West, as Fitzgerald's friend and Hollywood contemporary, for help ending *Tycoon*.) Just as the little all-purpose scenario Stahr dreams up for Boxley is now realized in the film by Stahr's tragic love affair, so West's hero, a studio art director, sees some of his art work coming to life in a riot that occurs at the end of *Locust*. In Pinter's adaptation of Fitzgerald the catastrophe at the end wrecks only one life and does so in a very private way, whereas in the West-Schlesinger version an entire society is engulfed right before our eyes. But since Monroe Stahr is meant to be an embodiment of that society, I guess it's all the same. When Stahr goes to pieces and loses control of the studio after Kathleen jilts him in the film, it's the equivalent of riot and disorder.

Something there is in Hollywood that doesn't like a writer. Maybe that's where the problem is. The failure of both Pinter's screenplay and West's novel is that their endings have a fake alienation about them in the equation they make between movie art and ruined life. Both Pinter and West seem to have felt badly compromised working in Hollywood, and they were trying to turn their disaffection with themselves into something that's wrong with Hollywood rather than wrong with them. Stahr is, to his and Fitzgerald's credit, full of warnings for writers against this sort of self-pity. That's really the import of the way Stahr handles the temperamental Mr. Boxley. In the novel Stahr's ploy works, too, for in the one subsequent scene with Boxley, having learned the lesson Stahr had to teach, Boxley deals successfully with other writers' blocks much as Stahr did with his. In Pinter's screenplay, on the other hand, the second scene with Boxley has been rewritten to show him a failure storming out of the studio in a fit of alcoholism. Perhaps it is here, in the way English playwright Pinter has transformed this second scene devoted to English novelist Boxley, that we see where the significant similarity between art and life really lies in this movie.

COLIN L. WESTERBECK, JR.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE EXAMINED LIFE OF BISHOP PIKE



CHARLES DAVIS

The Death and Life of Bishop Pike

WILLIAM STRINGFELLOW and ANTHONY TOWNE

Doubleday, $10

I never met Bishop Pike nor moved in his environment. I cannot therefore complete or evaluate his biography from my personal knowledge. I have to take the figure of Bishop Pike as presented in the narrative of Stringfellow and Towne and discuss the values and disvalues it embodies, leaving to others the question how far the personage of their narrative corresponds to the real, historical person. I may merely note that the account is well-written, the documentation without apparent gaps and, judged by internal criteria, the interpretation plausible, consistent and honest.

The narrative, which is not arranged chronologically, is divided into two parts, each offering a different portrait.

What I saw in the first part was a person showing a bright facade, but within sadly estranged from the reality of himself, of others and of the world around him. A few indicators must suffice.

His plunge into the Judean wilderness to find the real Jesus for himself seems great. But in fact it was an intellectual response of boyish naiveté to the cultural complexities in which the Christian faith is now enmeshed. Worse, his going into the desert with only two bottles of Coca-Cola for drink was a lack of common sense that symbolically pointed up the empty unreality of the whole enterprise.

He was not in fact responding to the reality of the desert, but to his own subjective purposes and mental formulations. Two witnesses, Bishop Robinson and, more importantly, his close associate, Darby Betts, declared of Pike that he never listened. One had to fight to be heard by him. On one notable occasion, Fisher, when visiting him as Archbishop of Canterbury, told him bluntly to shut up, but even Fisher could not stop the endless verbal flow and get him to listen. With all his pastoral concern, Pike was not in touch with others, and the incessant talk reveals a person closed off against the deeper springs of his own self.

His irregular sexual behavior tells the same story. He had "a wandering eye and not infrequently wandered with it." He "liked his women on the plump side, he confided more than once to close friends." That is not the bold living out of a new morality, but the disordered experience of an unintegrated personality. His inability to cope with his unloved but obstinately clinging mistress, Maren Bergrud, and his undignified response to her suicide came from a man unable to face responsibly what he had done and what he was.

Oddly at first, but I think perceptively, Darby Betts, who knew him more than most, suggests that he should have been a celibate because he sacrificed everything and everybody to his work. Betts immediately withdraws the remark, remembering Pike's desire to experience everything and the difficulty therefore of imagining a celibate Pike But his first thought is truer than he realized. Bishop Pike's life showed a disconnection from the reality of other persons and society, characteristic of many celibates. There was an uncertainty in his personal and social relationships which made his responses unreliable. It was a kind of inadequate socialization. Although all his life he supported the right causes, he lacked truly internalized criteria for judging them. Hence, for example, the inadequacy of his first reaction to the burning of draft records, namely disapproval, because "It's illegal." The impression is that he always went to "where things were at," rather than to where he was led by an inherent set of values that can at times leave one alone even among progressives. But this was not a lack of courage, but the failure of social connection of the free-floating "celibate."

> *The days when Bishop Pike was missing in the Holy Land coincided with a general convention of the Episcopal Church held at Notre Dame University. A newspaperman tells me that he noted no prayer was said at the convention when the report of Pike lost first reached South Bend. The journalist asked a dignitary—"Can't you guys even pray for Pike?" "We haven't had a chance to consult about it," was the reply. At the next session, my informant reports, there was a prayer—a "composite" prayer, he called it, mentioning in the same breath Bishop Pike and Ho Chi Minh. As the reporter concluded: "They prayed for all their enemies, all together."*
>
> —The Death and Life of Bishop Pike

I pass over Pike's interest in spiritualism and the long and tedious examination by his biographers of the psychic phenomena in which he was involved. It is difficult to distinguish how much was the expression of himself and how much the result of his manipulation by others. One way or the other, it did not alter my assessment of him. The biographers are over-concerned to sift the evidence and establish what actually occurred and how. As with spiritualistic phenomena generally, the greater problem is the lack of meaning, not the defective evidence.

I finished, then, the first part with

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

a decidedly negative view of Pike. There is of course much in it that calls for positive comment upon him, but the negative elements predominated for me. However, when I turned to the second part my evaluation gradually changed and I came to see Pike as indeed a flawed but essentially good and noble person.

The second part places him in the context of the Church. In retrospect his life may be seen as a long struggle to free himself from organized Christianity, beginning with his departure from the Roman Catholic Church and ending shortly before his death with the announcement of his departure from the Episcopal Church and the recognition that the organized Church was a sick—even dying—institution.

What changes one's view of Pike is the contrast that emerges between the values he stood for and the values represented by the Church. Against the background of an inauthentic Church his own Christian and human authenticity becomes clear. Without entering into the details of the heresy charges and of the canonical difficulties surrounding his marriages, I cannot do more here than state my own judgment. Bluntly, the Episcopal Church in its dealings with Pike showed itself as a corrupt institution, representing a degraded form of human social existence, with a false set of values. In contrast, Pike in his life within it and struggle against it stood for a genuine desire for truth and reality, for freedom and generosity, together with a sober recognition of the value of suffering and of the transfiguration it could bring. The malice of churchmen against him amounted, as Stringfellow rightly observes, to murder. But the malice of those threatened men sprang from the denial embodied in the narrow institutions of their Church of those values which constitute human liberation. With all his personal failings, Pike, not his Church, was the bearer of the Spirit.

Organized religion was the curse of Bishop Pike. It did not help but exacerbated the failings of his character as an individual. It checked, infected and disorted his intellectual contribution to society and to the enterprise of human liberation. The question his biography provokes is how to prevent the destructive effects of religious institutions when these are in a state of rot because deprived of an adequate functional relationship with society.

BOOKS

THE CLASS OF '65

ED McCONVILLE

What Really Happened To The Class of '65?

MICHAEL MEDVED and
DAVID WALLECHINSKY

Random House, $10

While browsing in a bookstore recently, I heard an intense young clerk describe this book to a customer as a study of "the Cultural Revolution's impact on the lives of our generation." His comment immediately aroused my skepticism, for the loose family of pseudo-sociological phenomena known as the "New Consciousness," "The Movement," the "Drug Culture," the "Sexual Revolution" and the "Aquarian Age" has elicited more superficiality, empty counter-cultural jargon, and sheer nonsense from American writers than any other area of our national life during the Sixties and Seventies.

I was gratified to find, however, that the authors actually managed to deliver what the blurb on their book's packet promises: "a remarkable social history of a generation . . . and of the America in which it came of age." Medved and Wallechinsky pull it off by exercising, for the most part, a wise forbearance from the facile analyses and gauche generalizations which characterize so much of the writing on the subject. They record the stories of individual members of the generation, told in their own words. These profiles imply some of the common characteristics of our generation, without slighting its complexity and variety.

What Really Happened basically consists of the judiciously edited transcripts of interviews with 30 of the authors' classmates at Palisades High School in suburban Los Angeles. In selecting the members of this Palisades High senior class as the focus for its 1965 cover story on "Today's Teenagers," *Time* magazine presented them as exemplars of "the smarter, subtler, and more sophisticated kids . . . pouring into and out of more expert, exacting, and experimental schools." They were, as the authors ironically observe, "part of the healthiest, most beautiful, best educated, and most affluent generation in the history of the world." And, of those to whom much is given, much is expected. It seemed only reasonable to predict, as the article did in its subtitle, that they were "on the fringe of a golden era."

But, as most of us have been forced to admit, these great expectations have not been fulfilled, neither in our parents' terms nor in our own. Accordingly, this is a rather sad book. Not nihilistic or maudlin, for it includes glimpses of individual success and acts of personal and political courage. But painful, in the way that remembrances of any passage from innocence to experience can be. It is a book whose value lies not so much in its own insights or conclusions as in the sober

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

stock-taking and self-realization it cannot help but trigger in younger readers.

More than anything, it is a book about the process of learning our own limitations, both as individuals and as a collective political and cultural force. In his best-selling 1970 book, *The Greening of America,* Charles Reich breathed forth what could be called the Weltanschauung of an era when he earnestly wrote that

> There is a revolution coming . . . the revolution of a new generation. . . . It will originate with the individual and with culture and it will change the political structure only as its final act. . . . At the heart of everything is what we shall call a change of consciousness. This means a "new head"—a new way of living—a new man.

Whatever happened to the new man who was going to change America? Has his new consciousness gotten old to him in the last half-dozen years?

Yes and no. There were two more or less distinct (if occasionally overlapping) strands running through the "transformed consciousness" of my generation: one cultural and the other political.

"The Cultural Revolution." Like all the other rhetorical "revolutions" of the Sixties, the phrase was devalued by its own hyperbole. Yet a profound cultural transformation did in fact begin to take place during those years. My generation, or at least the affluent suburban section of it, was offered an incredible range of career options. Occupations our parents would be appalled to consider suddenly became culturally acceptable. *What Really Happened* chronicles the careers of football players-turned masseurs, artists, anarchist writers receiving public assistance, disgruntled Peace Corps volunteers, pushers, cocktail waitresses, actors, models, Hare Krishna people, communal farmers, professors of women's history, Jesus freaks, professional students, etc. (The standard middle class occupations are also well represented.) Such variety was unthinkable a decade ago. I sheepishly remember grave conversations with

An Uncertain Church

Msgr. George A. Kelly says in *THE CRITIC* magazine this Fall: "The Catholic Church gives the clearest example of what happens to a public institution when someone tampers with its basic tenets....One significant motivation underlying Catholic collapse is that **the blurring of Catholic doctrinal distinctness has made the reasons for being or remaining Catholic less compelling.**"

In response: St. John's University has established the INSTITUTE FOR ADVANCED STUDIES IN CATHOLIC DOCTRINE, of which Monsignor Kelly is Director.

The purpose of the Institute is to train priests, religious and laity to be professional and research oriented teachers of authentic Catholic Doctrine.

The Institute offers a unique opportunity to gain both a Master of Arts degree from St. John's University and a pontifical teaching certificate from the Sacred Congregation for the Clergy, Rome.

Courses are offered in two general areas: *CATHOLIC DOCTRINE*, with particular emphasis on the documents of Vatican II, and *METHODOLOGY*, with emphasis on developing techniques for teaching sound Catholic doctrine to children and adults of varied educational backgrounds, and training administrators of such programs.

The Institute announces its course offerings for Spring 1977.

Modern Atheism and Catechesis
Mary in the New Testament
God-World-Man
The Church of Christ
An Approach to the Gospels
The Development of Doctrine
Growth in the Spiritual Life
The Church of Vatican II
Man Fallen and Redeemed
Methods and Practices in Contemporary Religious Education.

For more information on the Institute, please contact:

Rev. Bruce A. Williams, O.P., Associate Director
Institute for Advanced Studies in Catholic Doctrine
St. John's University, Jamaica, N.Y. 11439 • (212) 969-8000, Ext. 395

St. John's UNIVERSITY

Name _____
Address _____
City _____ State _____ Zip _____
Phone _____

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

high school friends who, like me, wanted to forsake the business world of our fathers, "become intellectuals" and teach, but worried whether we could be truly happy on the meager salary of a college professor or the shrunken status of a high school teacher of English.

This unprecedented expansion of culturally acceptable careers (not to mention the "lifestyles" that go with them) has produced mixed results. Some have been able to live more creative lives by taking advantage of the relative absence of externally-imposed "security" and conformity. As one member of the Class of '65 put it,

> The fact that . . . I didn't settle into one thing has made me very happy. I've had a lot of experiences that have definitely given me a better understanding of how to live my life. That's rather lofty, but it's sincere. I enjoy the idea that I have absolutely no conception of what will happen to me ten years from today.

Medved and Wallechinsky do not indulge in the generational self-pity made popular by Allen Ginsberg during an earlier period of bohemian uncertaint y("I saw the best minds of my generation destroyed by madness. . ."). They record the satisfaction, even the happiness, of those who have been able to adapt to the rootless, kaleidoscopic milieu of the last few years.

But neither do they shrink from detailing the uncomfortable anomie which has beset so many of their interviewees. "Our group," they write,

> "had been offered a range of opportunities unparalleled in human history. . . . We were free to explore new alternatives in love, careers, living arrangements, and basic values. With so many options to consider, was it any wonder that we had such a difficult time making up our minds?

The other main theme weaving itself through the consciousness of my generation is essentially political. From a nearly complete innocence of politics, some of us moved, suddenly or gradually, to the position that all of life's problems had political solutions.

Isolated in suburbia, we were originally unaware that political and economic forces exerted any influence on our lives. For some of us, as the authors point out, this illusion was destroyed early by the first Kennedy assassination. For most, it took the Vietnam war and the draft to force upon us the rude realization that the course of our lives was very much dependent upon the decisions of those in power.

As tohough we were the first generation to discover this elemental truth, we totally immersed ourselves in politics of one sort or another, casually dismissing the more personally- and culturally-oriented members of our generation, the irresponsible "lifestylers," as hopelessly naive and frivolous. Liberal or Marxist, we believed we could create a transcendent politics which would drastically alter the human condition. Our euphoria during this period is captured by Medved when he recalls his own reaction to Lyndon Johnson's withdrawal from the 1968 presidential campaign.

> After hearing Johnson's announcement on TV, we were both crying for joy and cheering. We went down to the New Haven green with about three thousand other Yalies, carrying American flags and singing "Glory Hallelujah" and "God Bless America" . . . I was convinced there was new hope. We were going to save Western civilization, and I was going to be part of it.

We were, of course, as naive in our expectations as the Reichian cultural revolutionaries were in theirs. When we learned that the Colossus was not going to roll over and play dead the instant we expressed our displeasure with it, some of us, in the manner of frustrated idealists in all ages, became embittered cynics whose rejection of politics was as total as our earlier embrace of them had been. Those of us who have remained involved, hoping against hope for a somewhat better society, have had to learn to pace ourselves politically, lest we burn ourselves out. Our energies and idealism have not proved as limitless as we once believed, and consequently, we have been forced to seek a better balance between the personal and the political.

And, still, a gnawing uneasiness surrounds us. Perhaps because we studied so much history, we continue to insist, to ourselves at least, that we play a role in it. Somewhere, in all those liberal arts courses, in all those years of reading and thinking about men and movements who changed the course of history, the notion somehow took root that we were too damned *good* to sell insurance, that we too should be involved in some small way in shaping the history of our times. That is the major problem and promise of my generation.

The Economy

WALTER W. HELLER

Norton, $8.95

Setting National Priorities

EDITED BY HENRY OWEN & CHARLES L. SCHULTZE

Brookings Institute, $14.95

MICHAEL HARRINGTON

Economists are, professionally at least, a rather dour lot. With a few notable exceptions—Marx, Veblen, Galbraith, Leontiev, Myrdal—their accustomed tone of voice is relentlessly, fanatically reasonable. That is a virtue and a vice. A virtue because we do need hard numbers and rigorous analyses to help us choose between alternative uses of scarce resources. A vice because it is the deepest instinct of these people to accept the given as God-given and not to recognize in it a man-made changeable artifact. So it was, for example, that academic economists spent more than a century explaining why the crises that periodically crashed down upon their heads were due to undue tinkering with a basically sound system. The citizen in the street, Keynes remarked, has a better instinctual sense of the reality of mercantilism than the learned scholars who proved

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that state intervention in foreign trade was irrational.

I therefore approach two new books by economists—by a Brookings collective on the one hand, and Walter Heller on the other—with some ambiguity. I am thankful that people of such knowledge and brilliance have provided us with a richness of data and speculation about it; I miss any sense of vision, of new possibilities, particularly in the anti-heroic book from Brookings. For the editors of that volume the American war in Vietnam was only a deviation, which "led us to venture beyond the limits of feasibility and good sense. . . ." Those who write about history in that dessicated—and inaccurate—way will learn nothing from it.

But I do not propose to do a global critique of these books. Brookings simply takes up too many issues for a reviewer to confront in a brief space. Heller's slim volume—which I like better on political grounds than the Brookings effort—could be dealt with on its own, but I think it more valuable to treat it here in conjunction with the other work. The reason is that the theories developed in these two studies are even now being debated by the Carter administration-to-be (and indeed, by the time this notice appears, some of the Brookings authors may well have been translated to higher—policy—spheres). So I take these works as an opportunity to comment, not just on economic theory, but on the political praxis it will soon inspire as well.

Setting National Priorities is the product of many minds, an economic-social *tour d'horizon* by means of loosely interrelated essays which differ in emphases but have, for me at least, a certain political coherence. I would—perhaps uncharitably—summarize the political thrust as a reasonable, liberal plea to Lower Our Expectations.

Thus, Charles Schultze, a co-editor, writes, ". . . without a significant further reduction in the real level of defense spending or an increase in the share of GNP devoted to federal spending, little leeway is left in the next five years to expand domestic programs or to inaugurate large new ones. The leeway would be even less, *indeed would virtually disappear,* if it were decided to expand the real level of defense outlays *modestly* during the next several years." (Emphasis added) Nota bene: Schultze's colleague, Barry Blechman (and some co-authors), propose just such a modest rise in real defense outlays. In plainer English, the White House is being told that there is no room for change. Schultze halfway contradicts himself by ambiguously suggesting that national health may be an exception to his rule, but he does not explain how. His "given" will not permit it, or any other serious increment in the nation's minmal humanity. Which is why that given must be rather carefully scrutinized.

First, Brookings assumes that real defense spending must go up. This is not argued in the muddled, hysterical spirit of a Ronald Reagan defending Western civilization in the Isthmus of Panama. It is, rather, an exercise in liberal, internationalist crisis manage-

VENTNOR '77

CHRISTIAN MISSION
UNDER
AUTHORITARIAN GOVERNMENTS
May 3-6, 1977

A working conference on Christian discipleship in relation to political power, with special reference to Chile, South Korea, East Germany, Ethiopia, and the United States.

Sponsored by the Overseas Ministries Study Center in cooperation with IDOC/North America, Maryknoll Mission Institute, and Lutheran World Federation Department of Studies.

Registration:
$40 plus room and meals

Speakers:

José Miguez Bonino
John Howard Yoder
Thomas Stransky, C.S.P.
Letty Russell
Arne Sovik
Joseph O'Hare, S.J.
Getatchew Haile
Frederick Bronkema
Alfred Krass
Choan-Seng Song
William Pannell
Jim Wallis
Joan Chatfield, M.M.
Joseph Holland
Nora Q. Boots
Joel Gajardo
Sang Jung Park
Paul Wee
Simon Smith, S.J.
Orlando Costas

For applications and further information, write to:
Gerald H. Anderson, Director
Norman A. Horner, Associate Director

OVERSEAS MINISTRIES STUDY CENTER
Ventnor, N.J. 08406
Publishers of the OCCASIONAL BULLETIN OF MISSIONARY RESEARCH

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ment. For instance, Blechman urges a certain reduction in the military commitment to East Asia and the Pacific (including the possibility of some withdrawals from South Korea if that can be done without panicking the Japanese). He is against having Defense prepare to take on the Soviets in the Third World. And he rejects the notion that there has been a "sudden and dramatic shift in the military balance in Europe. . . ."

Moreover, Henry Owen, another contributor, is for pursuing detente, arms control and efforts to limit nuclear proliferation. So the case for increased defense spending—and the consequent "crowding out" of new domestic initiatives—is very precisely focused. The Soviets, it is asserted, have been bettering their position in Europe and the Mediterranean. American (NATO) credibility might therefore decline and thereby invite Russian adventurism, say in Yugoslavia. So, according to the rules long since established by the psychoanalysts of global terror, we must flex our military muscles. Since the given is given, our creditable growl will be effectively financed by not meeting some of the most desperate needs in the society.

There are, I think, two broad lines of criticism which can be addressed to this thesis within the framework of assumptions which will themselves be crticized later on.

First, there is the question of efficiency. Blechman and his colleagues point out that we can no longer tolerate Pentagon waste. A case in point that surfaced since the Brookings book was prepared is quite illuminating in this regard. One of the factors that may have contributed to Gerald Ford's defeat was a slowdown in federal spending which may have been a cause of those falling economic indicators that dogged Ford's trail in the fall. (I should note that in a May, 1975 essay printed in his book, Heller anticipated the 1976 "pause" on general macro grounds. If only Ford, the Adam Smithian, had listened to Heller, the Keynesian, he might have won. Thank God he didn't.) And one area in which Washington failed to disburse monies that had already been voted was defense. The Pentagon, wanting to make a show of toughness, had budgeted billions which it then discovered it didn't know how to spend. Now that is a clear indication that the funds should not have been committed at all. How many billions of such dollars are there in the Defense budget?

But second, and more to the point, what does this incident say about some of Blechman's—and the Pentagon's—basic assumptions? To what degree do the analyses of Russian and American strength depend on watered numbers on both sides? How much "overkill" and how much "pseudo-kill" are we buying? I do not know, but the available evidence, including some of the facts provided by Blechman, convinces me that it is not necessary—that it would be wrong—to accept the proposition that defense spending must rise and crowd out social spending.

Do not, however, think that justice is secure just because it might be possible to hold the Pentagon at bay. In what can only be described as an ominous development that could have the most negative influence on the Carter administration, a section of liberal Keynesians, with Charles Schultze in the lead, have acquired a new tolerance for chronically high joblessness. On this count, Heller is much better than Brookings.

First, there is the incontestable fact of a new kind of inflation. As George Perry puts it, "Inflation has existed alongside idle capacity, unemployed labor, and no excess demand. In this situation there is no froth of inflationary demand to be skimmed off. . . ." Secondly, Perry and Heller show that fiscal policy *contributed* to the last three recessions rather than, as in the Keynesian scenario, counteracting it. This means, as Heller notes, that the conservative—and widely believed—theory that inflation is the result of massive federal outlays is a myth. Secondly, Perry has an analysis of why the new inflation has appeared. The labor force, he argues, has changed. It contains more youth (and, I would add, women and minorities). This means that inflationary pressures emerge in the market for adult males when the overall jobless rate is still high.

A most disturbing policy conclusion is derived from this analysis—but not necessarily. Perry and Schultz effectively propose that we accept five percent to six percent unemployment as "normal." That is bad enough on the face of it; it is worse when you consider that the reserve army of the unemployed which is thus accepted will be disproportionately recruited from women, blacks, chicanos and others least able to bear the burden. This callousness is further intensified by the fact that Brookings has apparently joined a new campaign to define poverty out of existence. Thus John Palmer and Joseph Minarik argue that if "in-kind" transfers to the poor—food stamps, medical care, etc.—are translated into money terms, then with recovery only five percent of America will be poor.

Marx used to talk about "parliamentary cretinism," the view that politics was, in and of itself, the decisive determinant of society. We now have statistical cretinism. First, one scrupulously ignores the under-reporting factors in the poverty definition, e.g. that the quality of the meal which is the fundamental unit of computation has never been ungraded even though its cost has been corrected for inflationary distortion. Second, one applies a food-based definition of poverty to areas, like medicine, in which it does not work. Third, and above all, one stays in the library and avoids at all costs a trip to the South Bronx or Detroit where

● ● ● ● ● ● ● ● ●

REVIEWERS

CHARLES DAVIS is Chairman of the Department of Religion at Sir George Williams University in Montreal.

ED MCCONVILLE has worked as a union organizer, investigative reporter and political speech writer. His writing has appeared in *The Nation*, *The Progressive* and the *Washington Post*.

MICHAEL HARRINGTON, Chairman of the Democratic Socialist Organizing Committee, is author of *The Other America*, and *The Twilight of Capitalism*, among other books.

WILLIAM J. LANOUETTE is on the staff of *The National Observer*.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

one might *see* that the elegant statistical theories are wrong.

So the problems of unemployment and poverty are dealt with definitionally in the Brookings volume. Two million jobless and fourteen million poor people are eliminated by intellectual fiat. Heller is much better on this count, although overly brief. He admits that the economy has become more difficult to deal with but then insists that more radical planning and government intervention—on the Swedish model—could work. The political constraint is that the needed policies—redistributive tax and incomes policies designed to "zap" the corporate rich rather than, as with Nixon's controls, the workers; public service employment of both first and last resort—are, I suspect, located to the left of the incoming Carter administration. Carter, I think, should be given every benefit of optimistic doubt in the first period of his administration. But one must be watchful and wary, too.

A last substantive point and then a conclusion. Both Schultze and Heller present utterly compelling data to show that Nixon's widely accepted thesis that the Sixties "threw money" at problems is nonsense. Moreover, as Heller points out, there has been systematic miseducation in this area. Undoing it will be one of the paramount political-intellectual tasks of the next period.

Finally, I must confess to being somewhat depressed. The Brookings volume is, as usual, enormously useful for anyone concerned with social policy. But it shows a significant section of liberal theorists moving to the right. Since some of them will have Jimmy Carter's ear, that is not at all good. Walter Heller, to his credit, remains true to the Kennedy-Johnson domestic values and thus moves left by standing still. Only Heller's analysis points in the direction of a democratic radicalism. The new-new economics will have to cope with the problems created by the old-new economics by moving toward the further shores of liberalism and beyond.

We Almost Lost Detroit

JOHN G. FULLER

Reader's Digest Press, $8.95

The Prometheus Crisis

THOMAS N. SCORTIA and FRANK M. ROBINSON

Bantam, $1.95

Unacceptable Risk

McKINLEY OLSON

Bantam, $2.95

Nuclear Power

WALTER C. PATTERSON

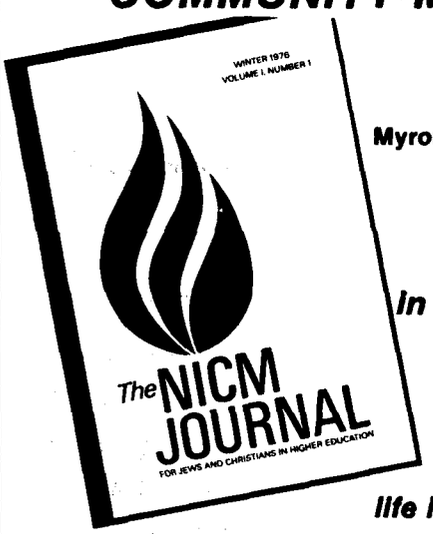
Pelican, $3.95

WILLIAM J. LANOUETTE

Fact and fiction are at odds these days in our nation's energy "debate," and nowhere more aggressively than in the rising rhetoric over nuclear power.

In part the escalation of fear and

COMMUNITY-MAKING AS MINISTRY: a collective inquiry into the meanings, purposes, and strategies of Jewish and Christian community-making, particularly in the academic world. Articles by:



Myron B. Bloy, Jr. • Robert McAfee Brown • James Burtchaell, CSC • Ralph Dunlop • Marlene Hathaway • Parker Palmer • Sharon Parks • Elaine Prevallet, SL • Robert Rankin • Edgar C. Reckard • Charles Shelby Rooks • Tony Stoneburner • Max D. Ticktin

In the NICM JOURNAL, Vol. 2 No. 1, Winter 1977

Each quarterly issue of the NICM JOURNAL focuses on the theoretical and practical dimensions of a particular concern of Jews and Christians in the academic world. Future issues will focus on spiritual life in academia, on rationales for denominational colleges, on religion and the intellectuals, on religion and the arts.

Subscriptions: $7.50 per year
Single copies: $2.00

Back issues available at $1.50 each
Vol 1, No 1: Higher Education: A Special Concern
Vol 1, No 2: Jewish/Christian Dialogue
Vol 1, No 3: Ecumenical/Evangelical Perspectives
Vol 1, No 4: Religious Identity of Women

SUBSCRIBE TODAY

Name _____

Address _____

_____

Payment enclosed $_____

NATIONAL INSTITUTE FOR CAMPUS MINISTRIES
Dept. F, 885 Centre St., Newton Centre, MA 02159

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

furore over the atom is understandable, for atomic power—as a new and awesome technology—has become a symbol for the uncomfortable tensions between science and society. The military uses of the atom are obvious, and chilling. But the peaceful uses, too, offer us some spectacular promises and some special risks. They offer, as never before, the potential for human or mechanical error that can lead to catastrophe. And as nearly two decades of commercial nuclear power-plant operations have shown, errors can and do occur.

But what do these errors tell us? Should we dismiss them as mere "abnormal occurrences," the way the Nuclear Regulatory Commission (NRC) and the atomic industry do? Or should we accept them as portentous dangers, as the nuclear critics do? The very existence of this record of errors —in the emotional context that the atom has—makes it the perfect subject for both fact and fiction.

Such errors—man-made and mechanical—appear repeatedly in four current books about nuclear power. One is classed as "fiction," and three as "nonfiction." But all four, in different ways, raise questions and concerns about the nuclear industry that must be taken seriously; questions and concerns that defy literary genre.

Apparently the choice between fiction and nonfiction wasn't easy for at least one author. "The idea for this book," wrote John G. Fuller, author of the nonfiction *We Almost Lost Detroit*, "sprang from a suggestion . . . that there ought to be a dramatic theme for a novel about a nuclear power plant that faces a melt-down crisis. But the more we discussed the idea the more we worried that a fictional account might produce just a scare book. What we needed were facts."

As his research continued, Fuller wrote, "it became obvious that the story of the life and death of the Fermi breeder reactor [outside Detroit], from its inception to its demise, was a more powerful one than any that could be invented. It also became apparent that the most damning evidence against the development of atomic power came not from the critics, but from its most avid supporters."

Fuller builds a carefully documented case against nuclear power by describing in much detail the political, economic, and technical pressures and decisions that pushed the Fermi reactor to operation, and to the edge of a major catastrophe: a partial melt-down of its radioactive core. Along the way he also resurrects a then-secret debate from the 1960s within the Atomic Energy Commission about the likely fatalities, illness, and property damage from a core melt. And he mixes in many scary details of other serious reactor accidents: the SL-1 in Idaho, where three men were killed; the NRX at Chalk River, Ontario; and the Windscale in England.

"Any layman who cares to study these facts—and there are a jungle of them—can learn enough to make his own judgment. And he can do so without being told what to think by either the passionate supporters of nuclear energy or their equally passionate critics. Propaganda on both sides is heavy and loaded. But the facts can speak for themselves."

Fuller's facts create a tension that begins with the terse warning call on Oct. 5, 1966, that something was wrong at the Fermi plant, and ends with the reactor's condition today: "a ghost that cannot be laid to rest." Fermi was decommissioned by the NRC last year, and its fuel was hauled away to a federal repository. All that remains today, besides its concrete hulk, are more than 250 tons of radioactive sodium, the plant's volatile coolant, stored on the site in air-tight containers.

If Fuller demurred from writing a "scare book," two other authors clearly didn't. *The Prometheus Crisis* is a sensational novel about a reactor melt-down that will be made into a movie. In fact, the book was "novelized" from the film script by the authors of *The Glass Inferno*, Thomas N. Scortia and Frank M. Robinson.

Project Prometheus, a $5-billion nuclear-power station in California, is about to "go critical"; its four reactors to begin generating electricity for a national power grid that is suffering brownouts. The President is using the event to boast that his party has brought the country to energy self-sufficiency. So, for a host of personal, political, and economic motives the station begins operation—despite the protests of its general manager that it isn't yet safe.

And, predictably, it isn't. The reactor melts down amid the typical disaster-movie subplots of murder, revenge, sabotage, terrorism, sexual liaisons, political corruption, corporate greed, public panic, and other assorted intrigues.

The authors are quick to note that they've taken "some license" with the design and operation of the plant, "both for dramatic effect and for simplification." But they also "*downplayed* the hazards of radiation to the participants of our story. Had we not done so, few characters would have survived their adventures and our story would have been very short indeed."

Yet for all its calculated excitement, there is much that rings true in this novel. Some elements of the current nuclear-power debate are personified as clearly here as they are anywhere: the electric power industry's preoccupation with maintaining a good public image; the Government's infinite opportunities for passing the buck; the engineering community's powerful faith in technology. "Neither of us is delighted that fact is so fast catching up with fiction," the authors say. And they conclude: "It is our sincere hope that *The Prometheus Crisis* is not a scenario for such a catastrophic accident in the near future. We are more than a little afraid that it may be."

By projecting today's nuclear situation into the future Scortia and Robinson have been able to choose selectively among the industry's most serious potentials for catastrophe. They've put four reactors together under one dome, then placed that next to a reprocessing plant laden with radioactive fuel. An obvious exaggeration, to be sure, but

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

also worth remembering when you consider that there are today factual proposals for building four-reactor power complexes (under separate domes); and that "nuclear parks" are now being planned that will locate radioactive stockpiles near as many as 20 power plants.

In assessing the fact and fiction of these two books it's possible to find some errors. The two novelists were carried away when describing that plutonium—a long-lived radioactive contaminant—has a half-life of 240,000 years. It's only 24,100 years. Fuller, too, places the Windscale reactor to the east of England's Lake District, when it's really to the west. But most of Fuller's other facts are true, and as ominous as the Prometheus reactor's fiction. More so, in fact, because the Fermi fast-breeder reactor did, and does, exist. And that in itself is worth remembering because there are today many proponents of nuclear power—and many serious, nonfiction writers in the nuclear field—who pretend that it didn't. To many of them the "first" commercial breeder is planned for Oak Ridge, Tenn., in the 1980s.

The principal difference between these two books, it seems to me, is their perspectives. Fuller reports the past. It's history. And yet it contains many details and procedures that—if continued and carried to extremes—could approach the scale and consequences predicted in *The Prometheus Crisis*. In that sense it's worth considering the two together. Because if we can't learn from the "facts" of the past and present we may be inviting the "fictions" of the near future.

The third current book, *Unacceptable Risk*, is a nonfiction attempt by Chicago-based writer McKinley Olson to review the nuclear power controversy. And this he does brilliantly, by marshaling a vast collection of technical, legal, and political facts in a very readable, though selective, style.

For while his work is described as "the only book that tells all sides of the nuclear energy story," its emphasis is really on the atom's most vocal and responsible critics. Indeed, the "eight scientists and professionals" who read the manuscript "to insure its accuracy," a Bantam publicist concedes, are the critics themselves.

But beyond the publisher's fiction that Olson's book "tells all sides" you'll find a wealth of well-researched and clearly explained facts. Up-to-date facts about "abnormal occurrences" and industry defections and unexplained deaths that should give any critical reader the willies. He reviews the nuclear industry's yawning "credibility gap"; looks into the tangles of "legislative warfare," including current voter-initiative campaigns; and examines nuclear power's safety and economic problems.

Like the authors of *Prometheus*, Olson spends some time looking into "the future," ending with a sobering quote from environmentalist David Brower. "Let's put it this way," Brower says of his struggle with the nuclear industry's proponents. "If we're wrong we can do something else. If they're wrong, we're dead."

The fourth book also surveys the nuclear scene, but without Fuller's attention to accidents or Olson's concern with the atom's foibles and follies. In *Nuclear Power* Walter C. Patterson, who lives and writes in England, gives the average reader a fundamental briefing of his topic. He describes in a straightforward and readable way how reactors work; tells how their fuel is mined, milled, enriched, used, and (maybe) disposed of; and speculates about where modern society's commitment to the atom will likely lead.

Patterson halts short of either endorsing or condemning nuclear power, but warns that "if we undertake it now we do so for all time," a concern that a recent British Royal Commission raised when it recommended delaying "as long as possible" the spread of atomic technology.

Fact? Fiction? Past, present, or future? Those are all perplexing questions for anyone trying to follow and understand today's nuclear-power debate. For there's legitimate dispute about not only what they are, but also what they mean.

An example. A critic of nuclear power can gaze into the future and conjure up a world in which large-scale use of atomic energy will create countless opportunities for terrorists to steal radioactive material and make an A-bomb. A booster, on the other hand, can say that by that time adequate safeguards to protect the material will be designed and installed. In other words, the future of nuclear power really depends on your own assessment of the present—and your faith in fool-proof technology. And for the moment that gives both critics and boosters a field day.

Perhaps, then, a careful follower of the nuclear debate should demand that whoever is speaking or writing be specific about sources and tenses. After all, it's just as irresponsible for boosters of the atom to predict a glorious future, in which all of today's problems are "solved," as it is for critics to assume that today's problems necessarily will be tomorrow's catastrophe.

Perhaps, too, we should be more critical of everything we read and hear about nuclear power. Because as the debate becomes more polarized some of the crucial subtleties can become simplistic—especially when they're being debated in media-minded election campaigns, as they were this fall. For it's only if we are careful to identify and admit the problems of the past and the present that we'll be able to avoid the fictions of the future.

● ● ● ● ● ●● ● ●

Abigail McCarthy (Cont.)

migrants always have done. . . . Now the new immigrants are doing them, and this perhaps is their great contribution to the host society."

Do they burden community services? ". . . Instead, they are often fiercely independent and fall back on their own resources and networks in emergencies. . . . Many of the Colombians in Queens are buying homes; they pay property taxes and keep up property values because for many their homes are an investment. . . . Welfare dependency is minimal, and has changed hardly at

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

all in the 1960-1970 decade, the years of greatest Hispanic influx."

Do they pay taxes? "Of course they do. Every one pays sales tax. Even those persons here without documents often have their taxes withheld and/or do not request refunds out of fear of filing returns. . . . For every evader there are probably two others who comply; state, local and national governments are net gainers."

All these facts are in such direct opposition to the stereotype that many people will simply refuse to believe them. Yet other studies bear them out —one on the Ecuadoreans in the Washington area is strikingly similar in findings, for example. Little by little, the fact should ride down alarm if we can make them more widely known.

● ● ● ● ● ● ● ● ●

CORRESPONDENCE

(Continued from page 35)

forgiveness. Until then, there is no reconciliation between them and this one member of the Church.

DONALD L. MUENCH

'Prophet-Philosophers'

Cambridge, Mass.

To the Editors: Reading John Druska and Jean Bethke Elshtain in your October 8 issue is at once a tonic and a trouble. Both are concerned with the vulgarization and exploitation of language which in turn exploits and vulgarizes its users. Both propose a measured evaluation of learning situations rather than facile dichotomies and phony indictments. Each in a different way is attracted by alternative ways of teaching and living.

Druska argues that we are not forced to choose between "salutary prescriptive methods" of teaching our language or else "volatile creative ones." There is a third way which combines freedom and discipline, he thinks, by introducing students to the self-discipline required by any really creative work. Elshtain is eloquently dyspeptic at simplistic condemnations of American society and politically naive diagnoses of its contemporary malaise. She believes that social inequities can be assessed and changed; no child educated in a public school need *ipso facto* be blind to that responsibility. She herself first learned the difference between the promise of America and its reality while she was a public school child pledging "liberty and justice for all" before the flag.

But your two writers are divided on their authorities. Druska looks to "prophet-philosophers" like John Holt and Ned O'Gorman. (Do Jonathan Kozol and Herbert Kohl figure in this company for him? At least partly, it seems.) He looks also to the model of a fellow teacher. In good measure, he urged his teaching colleagues to opt for "liberty with responsibility." Elshtain, on the other hand, takes her stand on critical inquiry. Social criticism, open discussion, and moral theory would be indispensable elements in any productive approach to education. The theoretical work of Kant or Freud is the kind of guide she wants. So we are urged not to retreat from the duties of reason nor to settle for a bourgeois split between reason and feeling.

Now of course your two essayists have placed their voices differently in their two pieces. One is a critical review, the other more a plea for educational vision. But as a teacher of theology, I am reminded so much of my own students and colleagues. Can you guess who calls most often for responsible creativity and who for the reflective refinement of conscience and theory? It is ironic to see our debate mirrored elsewhere, but troubling to wonder if it will go on forever.

It need not. There is an old theological motif of the Two Ways. (A version of it is still alive today among Native Americans.) With its roots in Old Testament covenant theology, this tradition speaks of eternal life and eternal death as the fundamental alternatives posed to human beings. The hope of walking in the way of the Lord is not meant to be a distraction from the issues of everyday life but rather a revelation of their radical depth and their relevance to the full fruition of life. May it not be that only in response to being *invited* to walk the way of life can we hope for a union of creativity and conscience, of vision and action? May it not be that our debates over innovation and analysis suffer from a fundamental arrogance of our only partially emancipated reason? Knowing that I say this in still another pitch from both Druska and Elshtain, my own view is that we can finally take the way to life only if it is a covenant promised to us by a companionship that is unfailingly true.

(REV.) LEO J. O'DONOVAN, S.J.
Weston School of Theology

"The ancient languages are the scabbard which holds the mind's sword."—Goethe.

SUMMER LANGUAGE PROGRAM
(Biblical Greek and Hebrew)
June 6 - July 29

PRINCETON THEOLOGICAL SEMINARY
Princeton, New Jersey 08540

Princeton Theological Seminary admits students of any race, color and national or ethnic origin and without regard to sex.

Temperance

Prior Lake, Minn.

To the Editors: Thoroughly enjoyed Father Fichter's sociological portrayal of the topic of Temperance [Sept. 24] in its various lights. But surprised that he failed to mention the Irish "Pioneers"—a total abstinence league founded in Dublin in 1898 by a Jesuit priest, Fr. Cullen. This group demanded a two-year probation period before admittance to prove one's intention and sincerity.

Also of particular interest was his reference to the Calix Society, which is primarily concerned with the spiritual renewal of the recovering Catholic alcoholic.

The National Clergy Council on Alcoholism has welcomed Fr. Fichter's interest in the field of alcoholism these past few years. The NCCA would like to feel that its "Credo" statement re

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

alcoholism would most closely state the Catholic attitude toward same: "We believe that alcoholism is an addictive disease, manifesting itself as a threefold illness of body, mind and spirit. We believe that alcoholism is a tragic and costly disease; no respecter of persons; affecting the lives of millions of American men and women. . . . We believe that alcoholism is a treatable disease. . . We especially believe that basic to any treatment modality is a continuing, daily program of spiritual recovery."

(REV.) MARK F. MINDRUP, O.F.M.CONV.
National Clergy Council on Alcoholism

Minneapolis, Minn.

To the Editors: I truly enjoyed the Joseph Fichter article "Catholics and Temperance" [Sept. 24]. Father Fichter did his homework very well. Over the years I have seen many research statistics identifying alcoholics according to religion, race, nationality, etc. but all were limited to bare statistics. Father Fichter's sociological background takes into account the socio-economic culture which frequently is a conducive environment for the abusive use of alcohol. However, alcoholism is an illness, labeled as such twenty years ago by the American Medical Association, and although, thanks to Alcoholics Anonymous, we know how to treat and arrest it, there are still many unknown factors about its nature. It is a complex illness affecting the total person, physical, mental and spiritual.

As the Spiritual Director of Calix International I was happy to see mention of our Apostolate. We are firmly committed to the program of A.A. as the most universally successful approach to recovery of the alcoholic. However, by its very nature A.A. is limited in the area of total spiritual recovery. This is the responsibility of religion, and A.A. suggests that the recovering member seek the aid of his religious persuasion for his spiritual rehabilitation and growth. Calix is the Catholic Church's response. In a sense we are not interested in sobriety. We expect and insist that our members achieve and maintain such through active affiliation with A.A. Our stated purposes are: 1. To interest Catholics with an alcoholic problem in the virtue of total abstinence. 2. To promote the spiritual development of alcoholics. 3. To strive for the sanctification of the whole personality of each member.

As A.A. members we maintain our sobriety by applying the twelve steps in the traditional manner. At Calix meetings, which are always associated with the celebration of the Liturgy, we emphasize the spiritual dimensions of the steps in the light of our Catholic faith and rely for strength and inspiration for spiritual growth through the Sacramental life of the Church. The word *Calix* (Latin for cup) refers to our motto: "We exchanged the cup that stupifies for the cup that sanctifies." The Eucharist, depicted by the Host over the Chalice, is our symbol. Should any of your readers be interested in the Apostolate please direct them to write to Calix International, 7601 Wayzata Boulevard, Minneapolis, Minnesota 55426. (REV.) ARNOLD LUGER
Spiritual Director, Calix International

Scholar-Critics

Corpus Christi, Tex.

To the Editors: In regard to Gene H. Bell's criticism of Bellow's works, [Nov. 5], here again we have the critic viewing the work of the creator and finding it wanting.

It has been ever thus: the scholar-critic tries to force the genius-creator into some sort of neat little category of his own devising. He might as well go tinkle in the snow.

One good bellow is worth a thousand bells. RALPH THIBODEAU

Correction

Belvedere, Calif.

To the Editors: In printing my letter [Nov. 5] commending Carlo Weber's perceptive review of my book, *John Maher of Delancey Street*, *Commonweal* omitted a line, conveying almost the opposite of what I had intended.

The sentence should have read: Weber grasped the simple but essential distinction that sets Delancey Street and its parent group Synanon *apart from the usual Government-funded halfway house and drug-cure center*, a difference summed up by John Maher's tribute to his teacher and Synanon's founder, Chuck Dederich: "Dederich impressed me because he took no money." GROVER SALES

Commonweal welcomes letters on subjects treated in its pages. Letters of not more than 250 or 300 words naturally have a better chance of being published.

Classified

RATES: 60c a word, one time; 57c, three times; 54c, seven times; 51c, thirteen times, Twelve words minimum. For box numbers add 50c per insertion. Classified payable with order; monthly in advance for more than three times. COMMONWEAL, 232 Madison Ave., New York, N.Y. 10016.

Language

LEARN SPANISH. If you really want to learn Spanish quickly, fluently and correctly, and if you have the courage and stamina for intensive and disciplined study, come for at least one month to Cuernavaca Language School of CIDOC. First month $300. Following four weeks, $200. Private tutor available at $350 for 50 hours. Details: Apdo, 480, Cuernavaca, Mexico.

Right To Life

Organize and plan to march in "The Great Right to Life March" Saturday, January 22, 1977, Washington, D.C., National Right to Life Committee, National Press Building, Washington, D.C. 20045.

Institute

BIBLICAL INSTITUTE, Trinity College, Burlington, Vermont 05401. June 19-24. Brown, Collins, MacKenzie, Mowry, Pritchard. Pre-registration necessary. Write: Director.

Essays

Benedictine Monachism and Contemporary Culture, three distinguished essays $1. American Cassinese Federation, Saint Mary's Abbey, Morristown, New Jersey 07960.

Newsletter

Christian feminist newsletter. Free Sample. Daughters of Sarah, Dept. C, 5104 N. Christiana, Chicago, 60625.

Holy Cross Orphanage

An orphanage in a South India village is in dire need of financial help to carry on the work of feeding, clothing and educating its 36 orphans. "To support one child we need $10 a month." Gifts should be sent to Brother K.S. XAVIER, C.S.C., DONNINGTON 643208, SOUTH INDIA (Airmail 31¢).

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Did You Miss . . .

- Sean Cronin—*Death in Ireland*
- Joseph H. Fichter—*Catholics and Temperance*
- Frank Getlein—*The B-1 Bomber*
- Francine Cardman
- Lois Spear —*Women in the Church*
- Michael Novak
- Ron Javers—*Hungary 20 Years Later*
- Brennon Jones—*Heed for Poor Nations*
- William J. Lanouette—*The Nuclear Power Issue*
- John E. Moriarity—*Neither Priest Nor Layman*
- David O'Brien—*The Holy Cross Case*
- Raymond A. Schroth—*A 'Feel' for Being American*
- Donald P. Warwick—*Compulsory Sterilization in India*
- Gerald Weales—*The Very High Comedy of Philip Barry*

. . in recent issues of COMMONWEAL?

SEND FOR A HALF-PRICE TRIAL SUBSCRIPTION

11 issues (five months) for $4

FOR NEW SUBSCRIBERS ONLY

COMMONWEAL, 232 Madison Ave., New York, N. Y. 10016

Please send the next eleven issues of COMMONWEAL to:

Name_____

Address_____

City_____ **State**_____ **Zip Code**_____

☐ **I prefer a full year's subscription at $17** 1/21/77

412

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED